

# The exposition of

Daniel the Prophete gathered  
oute of Philip Melancthon / Johan Eco-  
lampadius / Chonrade Pelliane &  
out of Johan Draconite. &c.

By George Joye. A Pro-  
phete diligently to  
be noted of al Em-  
perours & kinges  
in these laste  
dayes.

And now  
And now ye kinges get ye vnderstan-  
ding & knowlege / be ye taught & lernes  
in Gods worde / ye luges of the erthe.  
Psal. 2.

Serue ye the lord in feare / kisse ye the  
sonne (and not images) lest he be wrathe  
and ye perishe from the way / for shortly  
shal his anger be kindled. But then bles-  
sed be they all that truste vnto him.

1545. In Auguste.

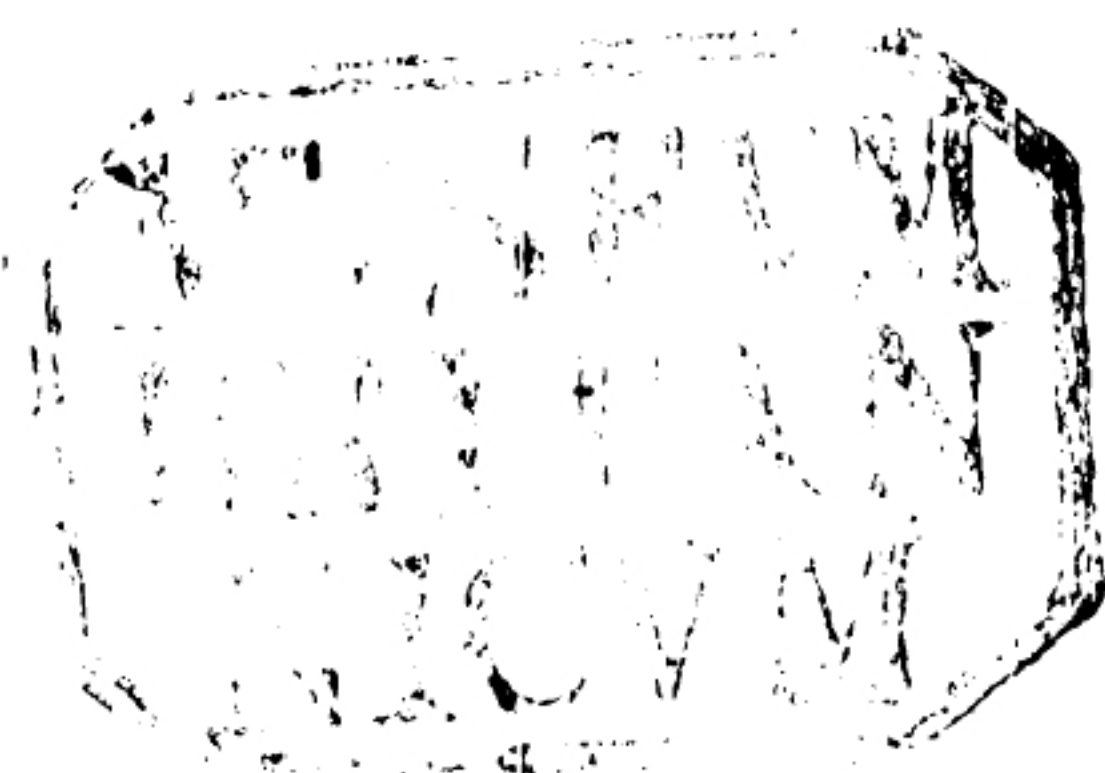
# Unto the most

cleare Prince/Lorde Maurice Du  
ke of Sayone/Lantgraue of Turlinge  
and Marchis of Misne: Phi-  
lip Melanchton whis.  
sheth helthe.



When I addressed me to  
write this exposition vpon  
Daniel / I remembred the  
halcyons dayes. For they  
saye that in the most sharp halcyon  
and coldest tyme of the yere / these halci- is a kin-  
ons making their nest in the sea rockis gis fis-  
oz sandis / wil sitte their egges and hat- shet.  
cheth forth their chickens. And therefore the  
same sea that harboureth these fowles  
thus sitting vpon their egges / wil be so  
calme and still to her geistis for .14. day-  
es / that men may sweetly saye without  
perel vpon her / not shaken nor molested  
with any storme or tempeste / nor yet the  
nestis of these birdes so nigh the water  
not once shaken nor hurt with any sur-  
ges. For the seas wil not for that tyme of  
these birdes sitting and hatching / be  
her geistis. And therefore is this tran-  
quillite of the sea for that litle tyme / as a

At tyme



*dispute*

### The pistle

twice taking in the winter/called the hal-  
cions dayes. But nowe to my purpose. As  
God hath set forth in natural creatures  
many images & faces of his chyrche/euē  
so vnto me reading the hole description  
of these birdes/it hath ben oftyn put in  
mynde of þe chyrche yet nesteling in theis  
troublouse colde dayes/as it were in the  
sea/that is in great troublouse empyres  
and kyngdoms. In whiche for a certaine  
litle ceason/god hath geuē bothe howse/  
as were a neste/and also some trāqui-  
lite vnto godly studies/that the gospel  
might be preached/red herd/and for .14.  
dayes rested bpō/for some chosen chykes  
and faithful birdis of Cryst there to be  
forth hatched and fethered. Sicke halci-  
on dayes had the iewe for that litle tyme  
whyles Ioan Bapt. preached/and whyles  
Cryst and his apostles taught & preched  
thē penance & the kingdom of heuen to  
be at hande. For except/for some litle  
ceason there had ben peace and reste/ne-  
ther might the voice of the gospel haue  
had bē spred a brode nor þe youghth taught  
ād brought vp therein/nor any company  
gathered into any chyrche. Which thigs  
to be done it is not possible/whyles by  
the terrible troublouse rustling to harnes  
and batail/and for the barberouse fyerce  
furye

### dedicatorye.

3  
furye of these soldyers/honeste societies  
ād congregacions be scatered/godly pre-  
ching cessed/cyties & townes ouerthzone  
and bzēt/no scoles holden/nor place quiet  
for children and ignorant persons to be  
taught. Namely when the babes be plukt  
from their mothers bosoms/and laddes  
out of their fathers handes to be slayne.  
These thingis whē ye se done/thē let vs  
lament & acknowledge the wrath of God  
powered forth ayenst the synnes of man-  
kinde. But yet the immense mercy and  
goodnes of God/at some certayne ceason  
geueth a litle breathing space to his chir-  
che/making the fyerce seas calme for a  
litle tyme lest thei shuld let the halcions  
to hatcheforth their chikēs. For becau-  
se therfore/that God hath geuē vs in  
this region a litle quyetnes/as it were  
the halcions .14. dayes reste/whyles the  
gospel might shyne forth: let vs render  
to him thankis/and with the very godly  
prayers aske tranquillite & peace that na-  
mely þe youghth might be godly brought  
vp & taught: and also that honest & god-  
ly gouerners and techers might gouerne  
and defende the disciplyne. For al be it  
great difficulties and many sharp stor-  
mes haue euermore grated bpō the chir-  
che to exerceise hir faith/yet do experi-  
ence

The last  
dayes be  
perilous.

### The pistle

ence shew vs/a God afore did speke it,  
The last olde age of the worlde to be mi-  
che more miserable and sorowful then the  
former ages. Whether/truly/be these pre-  
dications and prophecies set forth in baine.  
for God wold haue them read, that the  
godly hertes might prepare them selues  
vnto the manyfold perils and batailles/le-  
ne whiche is the very churche of God/in  
whiche the voice of the gospel of the sone  
of god sowne. / thei might knowe that  
same to be the churche which shal fight  
with the enemies of cryst/which by his  
death hath for vs appeased the wrath of  
the eternal father/and now ryseyn raig-  
neth to glorifie his churche with lyfe euer-  
lasting. Thei mought knowe that these  
sorowful miserable calamities shal haue  
an ende/euen then/when the churche ste-  
red by payne from dethe shal be beautified  
with glori euerlasting. Of these things is  
forasmiche as God himself very largely  
premonisseth vs in this booke written of  
Daniel/and hath constituted euen the  
ordr of the tymes and ages/apointing  
in a maner the very limites and boundes  
of the world/sewerly the reading of this  
booke must nedis be profitable to good  
men. Also the aungel himself in the ende  
of this booke exhorteth this laste age to  
this

Cap. 12.

### dedicatorye.

4

this lesson where he saith. Daniel thou  
shalt stonde in thy course or lotte into the  
ende/that is. Thou shalt do this office.  
Thou shalt teche and confirme the god-  
ly. And cryst himself doth not onely dedu-  
ce vs vnto the reading of this booke/but  
also commandeth vs attentyuely to con-  
sider of how waighty and great thinges  
Danicls prophcye teacheth vs/saying/  
whoso read it/let him take hede/whiche  
saying greatly moueth vs to reade this  
booke the gladyer with the more diligen-  
ce. Besydis this/it is a very breif copen-  
dious some and reherceall of the storre  
of the hole worlde/euen from the firste  
monarchie to the laste/setting befor our  
eyes the cleare examples of the good and  
euil princes and rulers.

Of the profite of this booke/it shal be  
spoken more here after. But to inuyte all  
men vnto the reading of Daniel/I haue  
added breif notes. for the sayings of  
the prophets be so plentiuouse that thei  
cannot be all at once out drawne. Where-  
fore albe it these my bare and slender co-  
mentaries be not able to satisfie the am-  
plitude of the mater/yet it profiteth to put  
men in minde of the cheif matters/and as  
it were with my synger to point them to  
those places which the diligent readers

A IIII be.

### The pifile

Being ftudious/may by their owne meditation afterward turne to/a behold them nyerer. There be verely in Daniel many ftories which require an interpreter. And in thefe/I think my labour to profire the yowth. Whiche my labours I permitte to the iugement of the godly and lerned/ which fhall iuge of this my boke both iently and louingly. And because it is commonly vfed to dedicate bokis to princes and rulers/which vfrage may haue many probable and graue causes, My mynde is to dedicate vnto you (most noble prince) this my labour and little boke/that when I hear your good will toward the chyrche of cryfte and to honefte ftudies, to be prayfed/I wolde therfore declare alfo this your Vertewe vnto the ftudents/exhorting them to loue ad reuerence godly princes/and in their prayers commend them with their comons vnto God. Great is the infirmite of man/greter is the fury of the deuil/which brening in the hatered of god/as he thrufted out our first parētes to fall into thefe miserable forouful calamities/euen fo ftudiethe perpetually to Hurte Cryftes chyrch. And cheifly he layeth awaite at the highefte head therof/ of our lyfe: nether is there any fo great wifedom which can wel perceyue howe great

### dedicatorye.

at perel there is in euey gouernance and regiment.

Wherfore all princes conioined vnto the chyrche of God/ought with the prayers of all faithful to be folpen/that God whiche geueth helthe vnto kings wold once rule their counfels and bowe their myndes & their enforcements vnto their owne and to the publik fauing helthe. Of this thig the readers fhuld be moniffhed in this kinde of dedicacions. For the reading of noble and clear examples/fhuld exhort the same princes thefelues vnto modesty moderaciō/a to pyte/not to flaye whō so euer the aduersaries of god wold haue killed/but to fere God. Whiche examples/for this ende hath God fet befor their eyes/to call them and their posterite to the study and fcole of Vertew. I therfore befech God hertely the father of Iesu Cryfte our deliuerer to preferue you/a fo to gouern you/that your gouernance be happye & prosperouse to you/to your countrey/a to the chyrche of cryfte/euen the very trewe comonality of all. So be it. In the

Calends of January.

1545. translated.

The argument  
 The argument or matter con-  
 tained in Daniel the prophete by  
 Philip Melancthon.



Any myghty and  
 profitable thig is wor-  
 thie to be depely repo-  
 sed into good myndis  
 Daniel comprēdeth  
 whiche all to peruse  
 and expresse / owz to  
 skant little witts be not able. Netheles  
 let euery diligent reader knowe hymselfe  
 miche to haue profited / if he but the cheif  
 principall vnderstand / although it be  
 but meanly: and vse the same vnto his  
 own godly exercise: Considering which  
 part teacheth him the trewe inuocation  
 and worship of god and which cōflemeth  
 his faith / which reiecteth and refuteth  
 the iewes and vs casting away god and  
 his gospel as thei did: which parte pre-  
 cheth to vs repentance / and which euery  
 now monistheth and warneth vs in ty-  
 me of these laste perrellous dayes & bloody  
 ende of this worlde. For these causes  
 shall I recite breifly / as it wer the titles  
 herein contained, whiche shall shew you  
 what vtilite shall come to you by reding  
 this

of the hole booke. 6  
 this holy booke and diuine prophete.  
 firste think you thus of the hole booke.  
 That the story of Daniel is a testimony  
 of the preseruacion of the chirche beuti-  
 fied with great glozy / euen then when it  
 semeth almost extincte and destruid. It  
 teacheth vs therfor the chirche bothe to be  
 chastised and skourged / and anon after his  
 crosse / to be restored to glozi. It testifieth  
 also the chirche / not by manis counsel /  
 powze / strength / ordināces / nor actis / but  
 by the sinners helpe of god / euen from the  
 begining to this daye / to be defended, pre-  
 serued and encreaced. It putteth vs also  
 in mynd of the promises of god to be per-  
 formed to his chirche / although it be  
 done after a nother waye then we can  
 conceiue. As when it was promised to  
 the tribe of Iuda, The scepter nor tea-  
 cher to be taken away from it vntill that  
 sauour Sylo come: wherof the kinges of  
 Iuda were so bolde / that they so oft re-  
 bellid / moste proudly and cruelly they  
 resisted and dampned the preching of  
 Jeremie concerninge the destruccion of  
 their cite temple / and kingdom. As wold  
 nowe men resiste and destroye him that  
 shuld preache to emperours and to kinges  
 saing. Excepte ye repent and receiue the  
 gospel nowe offered you / the turke shall  
 destroye

### The argument

destroie all cristēdom. But Jeremy knew full well these things both to come to passe / that the piple of god shuld be chastised by an haithen king / and yet at that tyme / neither the regale famylie nor the stok of Juda to be extincted, nor the true prophets to fayle & wanted. And euen so it came to passe beyond al menis expectaciō / when fewe or none knew therof. For the kingly stok eue in the babylonian captiuite had thair honor / where god stered vp prophets and orned his chirche with great glory, yea and euen the haithen gentiles did he adioyne vnto the fellowship of his owne chirche / so that there was then a gloriousse conuersion of the haithen vnto God / as I praye God there may be of the turkes and iewes once vnto our trewe cristen religion.

Secondarily ye shal obserue the testimonis of Messias our king Cryste. For as the other prophets were cheifly stered vp that by them the promises of Cryste shuld be spred the wyder / euen so it behoued Daniel to do the same office: and that bi many waies / and in many visions. For he prophesied of his birth telling the yere and tyme therof / and of his passion as certenly and iustely the very tyme as did Johan Baptist poynt him forth with the  
hye

### of the hole booke.

his finger / euen whyles yet the comon weale of the ierws shuld encrease. Cryste shuld be borne and suffer / and also when their ceremoniall shawdews & sacrifices all shuld cease.

Thirde ly ye shal note the order / of the monarchies / which order is here expressed / that the very tyme wherein god wold haue cryste borne shuld be knowne / and the tyme of the general resurreccion of the dead / and the iugement shulde be signified and foresene. So that Daniel prophesieth certainly of these troublouse laste blodye dayes and persecucion nowe of late begunne; which all / Cryste with his laste coming now at hand shall  
of.

fourerthly ye shal note the places of repentance / of faith / and of the iustification by faith onely.

Fyftely ye shall note the examples of good and euil kingis.

Sixtely consydere the testimonie of the resurreccion.

Seuenthly there is geue vs a forwar-  
ning of the vngodly kingdome / which  
about the ende of the worlde shall  
enforce and contēde to quench and put  
away the gospel of god. And here is de-  
scribed the sorowful lamentable cruel sca-  
teringe of the poore prechers and profes-  
sours

## The argument

four of Crystes Verite/and the persecu-  
tion of the chyrche dispersed ad banished  
into sondy strange londis, pozely there  
liuing vnder kinges em. ~~princes~~ and rulers,  
which, wyth cruelty defende idollatry,  
supersticion and false religion. And in so  
great confusion among sondy nacions/  
sondy sectis shall aryse bolstered vp by  
manis witte & reason, concerninge gods  
worship, inuented by man and the iusti-  
ficacion by workis &c. Agens which pro-  
phane fantasies and idle imaginacions  
we must lern in the gospel/god to be wor-  
shipped in spirit/and faith onely in cryst  
to iustifye. Agens the epicures that de-  
nye the resurreccion/and soules to be im-  
mortal/here we haue a cleare testimonye  
of the resuscitation of the dead to come,  
where the vngodly shalbe punysshed  
with payne perpetuall / and the godly  
endowed with ioye eternall. The profes-  
sours of this doctryne shal aryse ayen  
vnto lyfe. By the doctrine of cryste/of  
the prophets / and apostles, professed and  
receyued / the true chyrche is ~~restored~~  
from the Synagog of antycryst. Here it is  
taught also the chyrche not to be the most  
multitude / but often to be but a little  
miserable sorte afflicted with pouerty pre-  
sions, and persecucion with many other ca-  
lamities

## of the hole booke.

8

lamities/and the wyked enimies of god  
for the more parte to bere rule/ to be em-  
prouers and kinges popes, cardinals, bis-  
shops &c. And to haue the wealthy Bayn  
glorye of this worlde. But when these  
vexarde apperances offende manis rea-  
son/which being ignorant of the wrath  
of God ayenst synne/yet cleauing in the  
nature of man/dreameth these rulers ra-  
ther to be beloued of God to whom he ge-  
ueth victory/impery, riches, & rule: ther-  
fore it is necessarye to note this premoni-  
cion teaching vs how we shulde knowe  
the chyrche of God/where we shuld seke  
it/euen onely in that cōgregacion which  
receiueth & embraceth with perel of thei-  
r lyues the doctryne deliuered by the pro-  
phets/by Cryste & his apostles. And let  
not the ~~princes~~ / kinges/rulers nor ry-  
ches nor their gloriouse titles/nor the  
multitude/nor longe customs/nor the ho-  
ly names of their holy mother the chyr-  
che moue the to esteeme them for the pe-  
ple of god, which ether cast away/negle-  
cte or ~~pervert~~ the vniuersal doctrine of  
the prophets and apostles/or els openly  
and pertinately defende imagis, superstiti-  
on vaine rytes/idle ceremonies, and va-  
pistrye. Here also thou feeste the antycry-  
stis bothe seculare and spirituall prophes-  
ied

### The argument

eled to come in the second & third But especially in this last Monarchie / where in they shall moste cruelly towards the ende of the worlde greuously persecute & resiste the gospell / here (I say) are these aduersaries to crist lyuely set forth in their own colozs and as it were with Daniels finger pointed forth: & also / howe / where with / and when they shall be destroyed. Men must be prudent in diuiding and receiuing the prophets documents. They must loke whiche parte containeth the lawes / whiche preche the promises & the gospell. For vnto these principalls also other things must be referred. Note also whiche parte declareth the documents. As what can be said clerelyer and euidentlier ayenst the iews / then that Daniel affirmeth cryste to must haue had ben borne during yet the comō weal of Moses? Wherefore that horrible destruccio of Hierusalem and ruine of the hole londe of Iuda nowe paste. 1474. yeres / do testify cryste to be borne / & it refuteth their made and cursed pertinacye. Here must we note the lessons of the true inuocation & worship of God. As whē Daniel prayeth / he acknowledgeth to God onely his owne and their synnes for whom he prayeth / & asketh of God onely deliuerance in the faith

### of the hole booke.

9

faith and confidence of his mercye / adding by expresse name, for the lordes cryste his sake / that is for Messias his sake promised. This forme of prayer with confidence of the mercy of God promised for crystes sake / we ought to vse in these last and perious days: now be we taught who be the churche and therewith monished to flye and . . . that false coloured company that contende to blot out the name and glory of cryste / defende their images superstitious rites, cere. and papistry ayenst the gospel / vnder the name of the churche or of any other begged glittering gay titles.

Neither ought this thing to be neglected / that to confirme our myndis / God the scrie hath geuen vs prophcies of all sortes pture is concerning the externe kingdōs / so that Gods by the iust fulfilling of euery thing / as it worde. was prophced / we haue true testimonys that our scripture is Gods worde / & no nother but this our faith to be the true faith also. And that we shuld be warned and tolde when cryste shall come and whē we must loke for the ende of the worlde. And when we see althing is to haue had come to passe / and be fulfilled whiche were prophced / then we shuld beleue euen these same also to be lykewys

B

se

A bzeife supputacion of the ages  
 se fulfilled whiche yet this daye the scri-  
 ptures testifie to come ozels we se them  
 presente. Whiche propheties the clere-  
 ier to be vnderstande/it is necessary we  
 know the ages of the worlde and the or-  
 der of the .4. Monarchies/and the num-  
 ber of the tymes howlong they stode.

A bzeife supputacion of the Ages and  
 yeris of the worlde.

As the better vnderstanding of this  
 prophete/I will diuide the worlde/  
 as saith the house of Elie/into .3. a-  
 ges:and then after Daniels floze into .4.  
 Monarchies. The house of Elie thus  
 saith. Six thousand yeris shal the world  
 stande/and after that it shall fall and be  
 destroyed.

Two thousand yeris it shall stand vnder  
 the first the lawe written/called the lawe of  
 age. nature written from the beginning in me-  
 nis hertie.

2. age. Two thousand yeris vnder the lawe  
 written by Moses.

3. age. Two thousand vnder cryste and his  
 gospel/albe it this last thousand yeris  
 be not fulfilled/for that the sinnes and  
 wickednes of this worlde being so abomi-  
 nable/so rank and rype & the persecucion  
 so

and yeris of the worlde. 10  
 so greivouse/God must for his promise sa-  
 ke Mat. 24. and for his chosens sake shor-  
 ten the dayes, lest all flesh perishe. The  
 first age contained in the first. 2000. stode the first  
 from the creacion vnto Abraham being. age.  
 50. yeris olde/whiche was .344. yeris af-  
 ter Moyses flowde/which floude was fro  
 the creacion in the yere. 1556. The secon- 2. age.  
 de age in the seconde. 2000. reacheth from  
 the said yeris of Abraham vnto the birth  
 and passion of cryste. Cryste was borne  
 in the yere from the creacion of the worl-  
 de. 3978. and preuented the ende of the four-  
 erth millenarie by .22. yeris. And why?  
 verily because we shuld know that as he  
 hath with his first coming into flesh pre-  
 uented the ende of the seconde age/  
 euen so will he with his laste coming to  
 iugement preuent the ende of the last age  
 and first millenarie. This third age in 3. age.  
 this laste. 2000. begane at the birthe or  
 rather after the ascension of Cryste and  
 shal continue vnto the destruction of the  
 worlde at crystis coming to iugement. Of  
 this age there be past this daye from the  
 birth of cryste. 1545. and from his passion  
 1512. and from the final destruction of Je-  
 rusalem and the iews comon weal. 1474.  
 And thus is the world old. 5523. or after a  
 nother manis reckning. 5525. Which re-  
 kenning

A breife supputacion of the ages  
 kening is thus gathered in the bible.  
 first from the creacion to Moyses floude  
 there were yeres. 1556.  
 From thence to Abrahams going forth  
 out of chaldei. 363.  
 From thence to the going forth of the Is-  
 raelites out of Egypte. 430.  
 From thence to the first building of the  
 temple in the .4. yere of Salomons raig-  
 ne. 480. yers.  
 From thence to the captiuite in Babilon. 429  
 The captiuite dured. 70. yers. And here  
 was the age of the worlde. 3428. yers.  
 From the captiuite to crystis birth. 550.  
 yers. & here was the age of the worlde. 3978.  
 From crystis birth. vnto this yere there  
 be. 1545. And thus haue we the age of the  
 worlde from the creacion. 5523.

But because onely Daniel prophetteth  
 of the .4. high Monarchies of the worlde  
 and how cruelly crystis churche shuld be  
 persecuted vnder euerie one of them/and  
 how it shalbe treated vnder this last mo-  
 narchie of the Romans to the worldis ende  
 ye shal first know that a Monarchie is an  
 empyre or kingdome wherin all the gouer-  
 nance dependeth of one man/albeit the  
 same hath vnder him many kings & prin-  
 ces. So that a monarchie is the sole head  
 imperye ouer all the worlde. The first mo-  
 narchie

A monar-  
 chie.

and yers of the worlde. II  
 monarchie stode vpon the chaldeis & est so the first  
 ne vpon the Babilonitis both at last ioi- monar-  
 ned into one. And begane at the ende of chic.  
 the first age in Abrahams daies/and conti-  
 nued vnto the last yers of Daniel/ene to  
 the ende of the captiuite of iews in babil-  
 lon. In Monarchie stode. 1495. yers & en-  
 ded in the yere fro the creaciō. 3440. And  
 the began the second Monarchie, which was  
 the empyre of the medes & persies, to flo-  
 rish & continued. 191. yeres. The conquered  
 greke Alexander the Medes & begane the  
 third monarchie/called the empire of the  
 grekis/which stod. 260. yers. The at last  
 47. yers before cristis birth he begane the  
 4. Monarchy called the Romane empire/  
 which yet standeth/but as Daniel did forese  
 it vpon feeble feet made of brittle potba-  
 erthe/The leggis therof saith he were  
 A. For whē it first begane/the Romans  
 were myghty & valeant so continuing tyl  
 Mahumete & the poples ofrome by fraude  
 minished, skattered, diuided, & translated  
 the empire/as ye see it this daye decayd: this  
 last monarchie hath now stodd A. 1592.  
 yers, Julius cesar first being consoler & est-  
 sone the first emprow ofrome who raigne  
 4. yers & 7. monethes whom succeeded oc-  
 tantus Augustus in whose yere. 42. was  
 Cryste borne.

The. 2.  
 Monar-  
 chy.

The. 3.  
 Monar-  
 chy.

The. 4.  
 Monar-  
 chy.

Daniel.  
 2.

B. iii. The

The ar-  
gument.

The om-  
nipoten-  
cie & mer-  
cie of  
God.

God ru-  
leth the  
world by  
kings &  
prophets.

### The first Chapter.

**I**n God / 3. in persons and one in substance / we beginne this exposition, for that according to his threatenings & comminations he hath by Nebucadne- kyng of Babylon / al- mightly destroyd the kingdō of the jewes for breking his .i.e. cōmandemēts: & age- ne so mercifully acording to his promises he preserved Daniel w<sup>th</sup> his felows ende- uoring al waies to kepe his preceptes. In this glasse we behold god both almi- ghtie & merciful by kinges & prophets so to gouerne y<sup>e</sup> worlde / that thei w<sup>ch</sup> wil not be- lieue the prophets and true prechers (as did the jewes contēpne Jeremye) must w<sup>th</sup> out mercye be destroyd by the kinges, and at laste by the turke acording to his thre- atenings in the lawe: but thei that bele- ue his prophets (as did Daniel and his felows beleue Jeremye) shal be merciful- ly preserved by the kinges & euē vnder the turke to / according to his promises. Let vs therfor beleue the doctryne of the pro- phets and prechers, preching the lawe & gospel / lest with the A edged swerde of the kinges and turke the seruants and ministres of God / we be slayne with the vngodly jewes / but rather contend by faith to be conserued with Daniel acor- ding to Gods promises. He cannot lve which

### The first Chapter.

12

which saith / I am the strong and zelouse God, the Visitour and seker out of the wy- kednes of the fathers in their childern, vnto the thirde and fowerth generacion. But yet am I merciful into thousandis that loue me and kepe my preceptis.

In this Chapter / it is shewed howe that Daniel with his felows taken in ba- tail, were brought into the kigs courte of Babylon / and there liberally brought vp, so that thei became very apte and able to gouerne the comon weal: which story cō- teineth first a clere exampyle of the diu- ne prouidence, and then an exampyle of the holy and liberall educacion of yonge men.

### The first Chapter.

**I**n the thirde yere of the raigne of Joachim kinge of the jewes / Nebucha- dne- kyng of Babylon came to He- rusalem and besieged it. And the lord e- ylded vp Joachim king of the jewes into his handis and also certain of the vessels and iewels of the house of god, which he caryng awaye with him in- to the londe of Babylon into the howse of his god / did sette them vp in the tre- sure howse of his God.

The first place contayneth the wrath of god and punishement of wykednes &

Will

On

## The first Chapter.

Ungodlines according to the comminacions of god/begin at the examples of the wrath of God/that is /at the greuous calamite and miserable captiuite of the kinge & his subiectes / the destruction of their cheif cite Hierusalem/burning of their noble temple for their idolatry and breking of his preceptis, which miserable calamitouse captiuite and deadly desolacion az described in the .4. of the kingis. 24. cap. and in the laste of the cronicles called Paralipomenon. Hither notethis to therfore tendeth the hole storie of Daniel. That as the iewes with their comon reader, well were so miserably destroyd and led into captiuite by gods minister Nebucadne A kynge of Babylon for despying the preaching of Jeremye, and slaying his prophets, teaching them the law and gospel and warning them of that their A plague to come ouer them: euen so shal al the crysten realmes at laste for thrusting awaye the gospell offred them and sleying the true pechers sent them of God / be lykwyse miserably destroyed and captiued of the turke: so that firste by mutuall and ciuill bataills among themselves one destroying other / thei make the waye more easy and redy for the turke to inuade and ouercome all cristendome. And wherfore shal

## The first Chapter.

shal God do thus to his peple? Because 12 22. Cap. (saith Jeremye) thei haue casten by the couenant of their owne God and worshipped strange Gods. Vnto the which sentence Daniel subscribeth saying / we haue 9. Cap. not obeyed the prophets, the seruants of God.

In the londe of Sennar/that is in Gene. 7. the lode of p caldes / in a great playn was Df Baby Babilon builded in proesse of tyme mightely and strongly augmented with riche son cite. palaces, pleasaunt howses / strong walles, and towres called the head cyte and empyre of all the worlde so celebrated, and standyng inuicte with many gloriouse victories by the space of .1495. yeres / hauing the hole world vnder their dominion. It was builded in .4. square. 60. thousand pa A ouer from wall to wall / the wall is .200. fote highe / and .500. fote brode. And yet was every fote longer by .3. fingers then owers. It was in circulte withoute the vtwarde wall is .480. fote longes. It was double walled with many highe and strong towres. And by a meruelouse crafte and labour / the floude euphrates was brought to runne rounde aboute it / betwixt / and without the walles and thorowe many places of the cite. It is so described of the auncient historie wy.

## The first Chapter.

myters/as of Iosepho / Plinio / Herodo-  
to / Drosio as no cite els to be lyke it. But  
this so mighty a cite and golden head/  
when the kinge Balthazar with his no-  
bles were festing and banketing in the  
night in moste securite / for that they  
thought their cite to be inexpugnable.  
Then came kynge Tyzus and layd siege  
to Babylon / he digged by the bankes of  
euphrates and turned the flowd cleue  
from the cite / so that with out perell he  
might with his hoste entre it / and then  
hauing the kinge of Babylon in sicke dre-  
hens and securite he slew him and toke  
the cite. In that cite yet (as it is left) the-  
re remaineth the temple of Jupiters ima-  
ge called Bele the synder of the syderall  
science / or is there no nother memori-  
all or skant any vestige thereof. Of the  
soden fall of that so ströge a cite / so mighty  
and clere an Empire and noble Mo-  
narchye or golden head as God descri-  
bed it / let all kings and em / this  
daye described by the pot ba / crthe and  
frayle fet / diuided emong themselves in  
to .10. crthe toes / beware and take ensam-  
ple. For Tyzus and the Turke the mini-  
sters of God / are at hande / euen the very  
instruments of godis wra the punishing  
the wyked vngodlynes of al crystendom.  
For

Amont-  
cion

## The first Chapter.

14

For it was the lorde saith Daniel that  
yeldes by the kinge / the cytie / the temple  
and the holy vessels therof into Nebu-  
cadnezers hand is to be set in the temple  
of the deuil. And yet is not God the au-  
tor of euil / for worthely punishing synne  
in hardening impenitēt hertes as he did  
Pharaos hert.

Wherefore if men wil be wyse and war-  
ned in tyme / let them feare God, constitu-  
ting heithen kinges as was Nebucadne-  
 / and now is the turke to punish the sin-  
ne / lest by these examples of the wra the  
of God according to his comminations  
we be destroyed of euil kinges and of the  
turke / Peter writeth / the destruction of  
Sodoma to be prescribed vnto their po- 2. Pet. 2.  
sterite for an example / and the same ex-  
ple let vs here take at the iewes. And pra-  
ye to our father that he lede vs not into  
temptacion / but deliuer vs frō that euil.  
For if he spared not his owne naturall  
branches the iewes (saith Paul) beware Rom. 11.  
lest he spareth not vs vnnaturall bran-  
ches / but serue vs as he dealt with his  
owne peple.

Then the kinge commanded As- Teyt.  
phenaz his highe stwerde to chose for-  
the of the Israelites of the kinges blo-  
de and nobles / yonge men moste cleue /  
fayer /

## The first Chapter.

fayer/wittye, wyse, lerned, comely persons, and prudent to. **A**pon him to stande in the kingis hamle, whiche shuld lerne the chaldey tongue. Vnto whom the kinge apoynted their daylye lyuing out of his owne store howse or table and of the kinges owne wyne/so that after .3. yeris thus bpbzinging, certaine of them might stande before the kinge. Then were there among the ieiwes Daniel/Hananius/Misael/Asarias vnto whom the steward gaue these names/and called Daniel/Belthasfar/Hananius A dzach/Misael Mesach/Asary Abednego.

**The offit:** In this text/kinges be taught to moderate their Victories/ & that it is their ges and office to se the youghth diligently & godly brought vp and lerned. This place containeth an example of mercye and clemencye for kinges/ not to destroye their captiues/ but to sette a beter order among them/ preserving the good and iuste a lyue/ and the intractable and incurable, to suppressse them. Here yese the chyrche of God beter entreated in a strange londe vnder an A then kinge and his officers/ then at home among their owne nacion/ God so prouiding and excyting the heretis of heithen princes. Thus hath he made

## The first Chapter.

15

made the **A** then miscreaunts the instruments of his mercye ouer Daniel and all his other godly felows/ in nowmber wel-nighe .10000. of the nobleste bozne, to liue in chaldei as quietly as thei had ben there bozne out of the Babylonyts. Thus yese God euermore to kepe promyse with his iuste peple and faithful/ according to his saying, I wil be merciful vnto thousandis that loue me and kepe my commandments. **Exo. 20.**

Of this place let **A** kinges and princes whiche gete victory lerne these .3. lessons. **What** friste to chose out the yong men most apt, iustle, godly, and of pregnant wittes, into the ministracion and gouernance of the comd well and of the chyrche, as here commandeth the kinge to chose him forth the moste lykely pure and comelieste prudent yonge men to stand before him in his courte. For so shuld thei vse their Apies and Victories, that thei shuld know and euer preferre and diuyde the good men from the euil/ as Dauid geueth them ensample teaching the kinges so to do in the .101. psal. **Victorio** Secondely thei be taught to enstructe and bringe vp such yonge men in the knowlege of tongues and worde of god/ as here doth the kinge to Daniel and his felows

**What** things, Victorio se kinges shuld do

the chyrche is fre in captiuite.

to be made

## The first Chapter.

causing them to be lerned in all the discipline of the chaldees. It is comanded to

Deut. 17.  
Kinges  
must  
reade  
de p bche  
of Deut.

kinges that the Volume of the lawe be euer in their handis. Wherefore the office of kinges and hauing victories is to see diligently that there be many lerned and godly prudent officers, whiche must rule and minister to the comons and in the churches according to the diuine & humane lawes. And of this their office/kinges be called of God the nourcers of cry-

st. Esay. 49. Thirdly/these kinges shuld geue vnto these chosen & lerned men their newe names corresponding their Vertues and offices. As Daniel being as miche

Daniel.

to saye as a man acknowledging and profes-

Baltha-  
sar.

sing God to be the. A. was called nowe Balthasar/that is/the most excellent ad

Anani-

faithful keeper of treasure & Ananias which

Isaiah.

is called Adzache / is is / a sweet woman and brest or a lyfing bp / Misael is one

asking his petitions of God / afterward called Misch that is a man in highe pr-

ce. Asariae as miche to saye as one testi-

fying of himself / God to be his helper / is called Abednego that is a geuer of light

Thus did God by the kinge glorifye his seruants with names of Vertue and commendacion according to Paul saying / if

thou

## The first Chapter.

16

thou be. good thou shalt be prayesd of the powers / that is to say thou shalt haue highe names of office and be preferred. <sup>before</sup> other. Nowe let vs all praye incessant. <sup>Rom. 13.</sup> ly for sicke Victorious kinges / that good learning and tongues might floreshe into the stillite of their churches and comon weales and that sicke mought longe rage and of all their enemies haue an happy victorie.

But Daniel determined with him self not to be polluted with the kinges meates and wyne & c. Because the tye occupieth miche place / therfore take the byble to the at this place and laye it bye the reding ouer the tye before & after thou haste redethis expositio. <sup>Text.</sup>

This is a place / of faith / tenta-  
cion / perseuerance of holymē being in the crosse. And it containeth examples declaring that to be true which God affirmeth saying I wil be merciful. & c. Daniels faith shyneth in these wordis. That he determined not to be polluted with sicke meates as God had forboden him ad all times in leuitico. Daniels faith was tempted in that The chamberlayn said if he wold not receyue sicke meates and wyne / the kinge shal take displeur with me ad I laye me if he se your faces leane.

Exo. 20

Cap. 11.

His

## The first Chapter.

His perscuerance a perethe in that Dan-  
el saith. Proue vs thy seruants these .10.  
dayes with the grewell & a litle water. Wh  
the constant faith/abstinence and perse-  
uerance of Daniel/with grewell & water  
desy. A rather to be sustained then to  
be polluted with the kinges darntye dis-  
shes.ouer bloody Esau's wolde not haue  
so done. For if thei had neuer drunken of  
the courte wyne and cuppe of Babylō but  
had cōtinewd still at their studies in sco-  
les with their wōt thyn fare/as thei had  
neuer bene popissh bissshops/so had thei  
neuer denied the gospel now fallen from  
the trwthe vnto papistry to be so cruel  
sewers of cryst in his members. Let vs  
therfore praye our almighty father for  
cristes sake to not lede vs into this temp-  
tacion but delyuer vs frō that. entl. Amē.

Places  
of the .1.  
cap.

Nowe let vs breifly touche & declare  
the places of this first chapter. The first  
place contayneth the payne and punish-  
ment of vngodlines/euen the greuous  
captiuite & calamite of the iews for their  
idolatry and transgression.

God meruelously performeth his pro-  
mises/and conserueth his churche/euen  
then when he punisheth the vngodly.

Vnto these two places pertaine all Je-  
remyes sermons in the .22. chap. prophes-  
ying

## The first Chapter.

17

did

ying their captiuite because thei caste  
awaye the couenant of the lord & wor-  
shipped strange gods. Also of Ioiakim he-  
re mencioned he said he shuld be buried  
lyke an asse/cast out of y gates of Jeru-  
salem. Let vs therfore fere the iugemēts  
and wrath of God and abhorre vngodly  
worshipings and other greuous blasphem-  
ouse crymes. For if god spared not that  
peple to whom he gaue so excellēt giftis  
and ample promises/miche lesse shal he  
spare vs. The promises were meruelous-  
ly performed of God in preseruinge his  
own faithful as Daniel with his felows  
aboue man's expectacion. And aye the  
wicked greuously punished according to  
Gods comminacions in the lawe. And  
therfore Jeremie rebuketh the fonde bay-  
ne hope of the vngodly whiche so wrested  
the promises vnto this ende/that thei de-  
nyed any sicke plagues to come ouer them  
saying: truste not in these lying prophets  
sermons/saying we haue the temple/the  
temple of the lord so holy & c. And aye  
when Hananias falsly prophesied the  
iews to retorne after .2. yeris from Baby-  
lon and did breake the chaynes whiche  
Jeremy caried/Jeremy blamed him ad-  
dinge/Hananiam the same yere to dye be-  
cause he spake ayenst the lord & ayeuen  
-soit

Rom. ii.

## The first Chapter.

So it came to passe. Of this story it appeareth the false preachers then to haue ben in the moste highe auctorite/for thei boasted and blew forth pleasant promises

The fall-out of their owne heades to please the people prophete ple. But Jeremy told them the contrary & to were e. what plagues hanged ouer their headis/uer in gre-not to returne out of that captiuite before ter auto=70. vers. Jere. 29. 30. and so forth saying. rite the I shal chastice the discretely lest thou se the true me. to thyself to be innocent. But I shal

heal thy woundis &c. Where he teacheth wherfore God in those comon corporall plagues pluketh also the godly to gither with the euil/euen for that he willet the godly to acknowledge their synnes and so to take from them the confidence in their own rightwisenes whom he teacheth to repent promising them afterward deliuerance.

Thou hast chastened me O lord be good and therfore am I taught (saith Jere. 31.) men sco. as men break yong coltes and steres. Urged where he teacheth the faithful holymen to be the euil. punished to encrease their repentance.

Two maner ways therfore he counforteth vs. He teacheth what profit cometh by punishing vs/and promiseth deliuerance.

And here it helpeth miche to obserue the bataill of the promises/for so men may come to the promised deliuerance in their afflictions.

## The first Chapter.

18

afflictions. For when thei haue them not by and by/and as thei imagine to get the by manis reason/their myndis fall away from them and theirsclues fall bak from God/as did Saul fall from him/and as here therewith away many iews thinking themselves to be forsaken of God. But the godly/thei knowe it verely wherfore afflictions be layd vpon them & that god seeketh in them thereby their obedience/so that and we might be lifted vp with faith and sustayned with the promises asking and wayting for help/as in Jere. he saith ye shall praye to me and I shal hear you. 29. Eze. and apen. As I am the lyuing god/so wil I not the deth of a synner. And here it be- 33. sheweth to be prudent/and to know god to be the gouerner of all chaunces & fortunes aboue our vnderstanding. Wherfore if the deliuerance be differred/yet let vs not shrink nor faile nor faynt in our faith & hope. This teacheth Paul saing. Ephe. 3. Glory be to him which is mightie to bring it to passe aboue our asking and vnderstanding. And th<sup>y</sup> had the faithful people more glory in their exile the at home/for thei had with them many Prophets/as Daniel Ezechiel/zachary/Haggi. And The glory of the God witnessed to the gentils with miracles that this his people had his own wor people of

It de/

The first Chapter.

Israel i de/the very true worshipping of him, and  
the next promise of their saluacion/as was the mi-  
racle of the deliuerance out of the bur-  
ning ouen/yca and the haithen high kin-  
ges were conuerted vnto the true religio  
of god. And the kinges stok of Iuda was  
there conserued and entertained regally.  
Wherefore this promise was not boide.

Gen. 49

The sceptre shal not be taken away &c.  
But yet did god performe his promises  
farre otherwys than the false or true pro-  
phets thought it. Let vs here therefore let-  
ne in our afflictions and troubles to hol-  
de faste our faith and cald vpon god, ab-  
ding paciētly his helpe although it come  
not to passe after our imaginacions but  
as it is disposed and gouerned of gods  
counsel. Let vs be instant and feruent in  
prayer/for the prayer of the humble affli-  
cted shal not go from God/as it is writen.  
Also it is to be noted. That God longe  
differred this extreme and laste plague of  
the iewes at that tyme and all to inuite  
them to repentance/as Jeremy preched  
it to them. But whē the vngodly thought  
themselves in great securite, to haue  
bene paste all perils and paines then we-  
re they the more stourde and stiffnecked:  
& soden destruction camouer them. Now  
as touching the thirde and other places  
of

3. place.

The first Chapter.

19

of this firste chapter/kinges be taught to  
moderate their victories/and not vtter-  
ly to desire all/But to constitute a better  
order setting all thinges in a better state/  
preseruing the good and lerned men /as  
did Nebucadnezer preserve Jeremy ad  
the king with the most multitude of the  
peple. Hitherto pertaineth the precept of  
clemencie and mercy for kinges/which  
is to doe well to the good men decerning  
the good and lerned from the euil & vn-  
lerned/& to moderate the punishments  
of the tractable and curable/ and to sup-  
presse the obstinate, incurable. For mer-  
cy and verite kepe the kyng, ad w clemen-  
cie is his throne sustained & borne vp. Also  
here be priues taught their office, to se di-  
ligently /that their subiectes be lerned  
the worde of God and other craftis and  
coning artes &c. necessary for a comon  
weal. It is testified here & confirmed the  
precept deu. 17. cōmāding the kig alwaies  
to holde the booke of the law of god in his  
hādis that he mought read it & lerne the-  
rein. Wherefore kynges ought to pro-  
cure diligētly suche lerned & godly mē of  
whō they shuld lerne/who also shuld tech  
other: & euen hitherto pertaineth the  
saying of Isaye. 49. euen the kinges to be  
nources of their peple/that is kinges to  
L III noures.

Prou. 20

## The first Chapter.

nourish by maintayn and defende the preachers and teachers of the churches and scholes, and not to destroye, burne, banishe, and commande them to silence. Whom highly is king ezechias praised for restoring the studies and scholes of the priests.

Wherfore all princes ought to know, God to requyre of them straightly this office.

2. Paral. 31. The iemes persecuted their owne prophets, but nowe the haithen kinge nourisheth them: and receiued grete benefites of God for so doing. For he was by them conuerted vnto the true religiō and had a flouresching kingdom for these good men's sakes. For god largely recompenseth this kynde of office according to his own promise/whoso giueth but a draught of water to any one of my preachers he shall haue his reward. But contrary/the tyrants which despise, moleste, and persecute the godly preachers/studies and scholes/they shall be plagued with horrible punishmēts

Mat. 10. To this study of godly prizes pertaineth that a peter commandeth, Euery man to be redye to geue a rekening of his faith and to satisfie whoso asketh him thereof/and Paul commandeth Titum, that the people learne to excell in good works vnto vses necessarye so that they be not vnprofitable. At laste ye see Daniels temperance

1. Pet. 3. Titu. 3. The godly therfor in tyme of peace heare the prophets and preachers/that is /they feare the comminations of God and beleeue his promises/wherfor when they be punished with the vngodly (as men in perel both in one shippe) they despayre not but they confesse their synnes to God pronouncing him to be iuste. And because God saith/as verely as I lyue/I will not see the death of a synner but had rather him to

## The first Chapter.

20

perance to haue bene the worke of his lawfull profession commanded in the law and not the tradicion of man/nor yet his own chosen holynes or religion/he wolde not defile himself with the haithen kinges forbidden meats to auoide the company & rites of the gentiles. Also Daniel being in the kings courte/nether for threatens nor for contempt/or plesure/nor by power wolde he be ouercomen or tempted once to swarue from the true worship, worde, and feare of god/no not for any promociō/whiche thing wil not our spiritual courtiers do. Take ye therfore of Daniels constancie/his faith and temperacie and followe it/if ye will with Daniel be godly promoters. For they that glorifye me/I shall glorifye them saith the lord. 1. samuel. 2. And they that despyse me/I shall abhorre and with shame confounde them. The godly therfor in tyme of peace heare the prophets and preachers/that is /they feare the comminations of God and beleeue his promises/wherfor when they be punished with the vngodly (as men in perel both in one shippe) they despayre not but they confesse their synnes to God pronouncing him to be iuste. And because God saith/as verely as I lyue/I will not see the death of a synner but had rather him to

The godly  
ly home  
they shall  
do in ty-  
me of pe-  
ace & ba-  
tel. Eze-  
18.

rather

to see

## The first Chapter.

Falthe recteth  
Hirself  
vpon the  
promises  
ayenst  
the thre-  
ates.  
We may  
not poit  
God the  
tyme pla-  
ce &c.

How the  
vngodly  
behaue  
themsel-  
fe  
in tyme  
of peace  
& batail

Be converted a lyue/any thei erecte the-  
selues by his promises ayenst his commi-  
nations/thei cal vpon him/thei be herd/  
and holpen/as yese it in the example of  
Daniel and his felows in this Chapter.  
For thei be as fewcr as god lyueth and  
raigneth/that he will kepe promise wth  
that repent & beleue his promises. Her-  
for thei prescribe not tyme nor place nor  
maner to god in fulfilling his promises w  
them as do the vngodly/but ayenst all ho-  
pe and truste thei hope and beleue as did  
Abraham/and thei preche as did Abacuk  
saying. God wil fulfil his promise. This  
example therfore teacheth vs manifestly  
trwthe it to be that Paul saith, God to be  
mighty enoughe to bring althings to pas-  
se aboue our estimacion/expectacion/as-  
king and vnderstanding to whom be glo-  
rye. But contrary do the vngodly, whiche  
in tyme of peace deryde and cōtempne the  
prechers of the gospel, and heare the pro-  
phets of the deuil preching his ad their  
own false doctryn/boldly affirmig those  
cōminaciōs of v trayn prophets to be vain/  
because god promised v scepter of Juda  
not to be taken frō the/and as we promise  
ourselues victory ayenst the turke becau-  
se we be crystened & cal vpon holy saints  
he being an yelthen miscreant we ma-  
ke wth ouer lyes/that is wth the false

## The first Chapter.

21

Interpretacion of the scriptures and fal-  
ser preching, the peple and owre selues  
so fewcr that we dare saye and crye wth  
the Jewes, Templum domini/templum  
domini. The temple the temple of the  
lorde/The churche of God/the churche  
of God arwe &c. But God almyghty and  
mercifull nethlesse kepeth his promi-  
ses (as thou here seist him) yea although  
he punishe the vngodly as it is afore  
sayd. For it is the synne of the false Pro-  
phetis being ignorāt of the nature and  
difference of the lame and Gospel/that  
make the vngodly in tyme of peace to cō-  
temne and shorne out the worde of God  
and so to fall from God in tyme of batail.  
And euen the bloude of all these contem-  
ners of Gods worde now perisshe/shall  
God requyre at the handis of owre fal-  
se Prechers.

Wherfore I cōmpe wel dehorted and  
dissuaded the peple sayinge: Se that ye  
beleue not the lying wordes and sermons  
of the false prechers saying: The temple  
the temple of the lorde is so holy. For be-  
cause that Hananias agene-sayd Jere-  
mies sermons, Jere. told him he shuld  
dye the same ycare/because he preched  
agaynst the lorde. So trewe is it that is  
comonly sayd: ye will not beleue v true  
prechers except ye se signes & mira-

Thefalt  
and pu-  
nishe-  
ment of  
the false  
prechers

Jere. 28.

### The first Chapter.

The cry  
stylyfe.

Let vs therfore feare God accordinge  
to his commandements/and beleue in  
him as it standeth in owr credo and accor-  
ding to all his promises/and praye we al-  
waies as cryste teacheth vs in our lordis  
prayer/that we may in tyme of peace / w  
our wel doings and sayngs ouercom the  
enuye of our aduersaries/and in the trou-  
blous tymes of warre be preserved with  
owr cryste and preseruer almighty/  
as were Daniel and his felows  
and may raigne/as they did/  
in the middes among owr  
enimies Amen.



### The seconde Chapter.

Here is Nebuchadne <sup>1</sup> dreame  
declared / whiche Daniel interpre-  
teth of the .4. Monarchies which  
shal be destroyed at the coming  
of crystes kingdome.

22

The ar-  
gumēt of  
the 2.ca.

In this chapter God comforteth his  
captiued iewes/and enstructeth the  
king vnto the kingdom of heuen. He  
cōforteth thē in that he glorifieth Dani-  
el shewing Messias to come in/and after  
the fowerth Monarchie. He enstructeth  
the king in that he confoundeth his wyse  
men the preistis and dreame tellers in de-  
claring cryste to pertaine vnto the gen-  
tiles/but so that firste/the wysedō of tho-  
se worldly polityk preistis be proued all  
folishnes.

In the secōde yere of Nebucadnezar/  
he himself sawe a dreame/whereby his  
spirit gretely afraid/he awaked. Then  
he called together his astronimers, encha-  
unters and the sothe sayers in all caldye  
to tell him and interprete his dreame &c.

Text.

Nowe God reueleth in an ordir the .4.  
Monarchies/witnessing that in the ende  
of the worlde the euerlasting kingdom of  
the faithful which truly haue worshiped  
and feared God/shal come vnto them.  
In this reuelacion is there first of all/  
conso.

## The second Chapter.

consolacion and a doctrine set befoze the peple / for they dyd now se themselves not forsaken of God in that they had so. the Prophets as was Daniel one. They lerned also when that perpetuall glorie promised to theyr fathers / shuld be looked foze. Wisydis this / the kynge and many other gentyles by this doctryne / were monished to know the very God and to embrace the true religion and worde of God. Secundarily this chap. containeth  
 2 an example. That God heareth the godly geuing to the askers in fayth / wysdom and other gyftis.

3 It containeth a testimony. That empyres and kingdoms be constituted of God.

4 It monisheth us / that the empyres and kingdoms by lytle and lytle shall fall into worse and worse states / and the latter and last shall be / one after a nother more troublous / full of synne and mischief and least iust. As was the Romane empire crueller and harder then the Persyk and Greke empires.

5 It is testified that it is lawfull and necessary for faythfull men to bere rule. For Daniel obtained the rule of certayne prouinces for his felows.

In these firste four places are contained thre examples / that is to wete / two of the

## The seconde Chapter.

23

of the mercy of God declared vpon the kynge and on Daniel / and one example of the wrath of God shewed vpon the wyse men of the worlde. The kynge Nebucadnezar studyed & mused what shuld come of his realme and of the hole worlde: wherfoze God created him a dreame wherby he shuld be certified what / and how many kyngdoms shuld befoze come, euen vnto the euerlastyng kyngdome of Christ / for God wolde in this dreame shewe Christ to the kyng and to his halthen realme because he had befoze sworn it by a sacred othe vnto the seed of Abraham now captiued in the same realme of Babylon / saying: By my now self  
 Gen. 22. swere I / that in thy seed shalt I blesse all nacions. Wherfoze / that this kynge and nowce of Christ might knowe the Babylonian religion to be deuillish / and the Jewes religion to be Goddis trewe religion / he maketh the kynge to forgete his dreame / smyting yet into his mynd so depe a dreadfull desyer to know it that not onely all the wyse sothe sayers and dreame tellers of Babylon / but also euen Daniel with his felows he wolde comande to be slayne onelesse they could declare and shewe him his dreame. For  
 It be- as it behoued the philistines to haue noueth had

## The seconde Chapter.

the Vic. had experience what a geste thei had of  
toz to fe: the arke of God /euen so it behoued the  
le what Victore king to knowe what maner men  
captiues he had in captiuite: but yet w more mer-  
he had the cy then Pharo felt what gestis he had of  
1. Samu the same scad. The wyse enchaunters  
cl. 525. preists and sothe sayers of Babilon ar  
the example of the wrathe of God. For  
thei boasted and craked religiously drea-  
mes to be shewed and declared of God &  
themselves to haue the coning to declare  
them/ If ye haue this craft to interprete  
my dreame as ye professe it (saith the  
kinge) so may ye as well haue the coning  
of your goddis to tell me what I drea-  
med. But seing that ye cannot tell me my  
dreame/ye declare yourselves worthei to  
be conuicted as Very lyers and foles/ ac-  
cording as saith I saye. God cōfoundeth  
the wyse in their owne craftye subtylite  
the lorde knowth how Bayne at the studi-  
es and thoughtes of the worldly wyse mē  
for in that thei denyed any man to may  
shewe that dreame/ thei toke away the  
prouidence of god and denied the religio  
of the iewes /that is to saye the lame and  
the gospel by the whiche meanes God is  
conuersant with the men and reueleth his  
mercies. Wherefore the king iustely thre-  
atneth them death /according to that  
saying

god how  
he is w  
men.

I say. 29

## The seconde Chapter.

24

saying. I will destroy the wysedom of the  
wyse. For this is of a trwthe / God will  
firste shame, destroy, and confounde the  
falle religion and the wyse politike pru-  
dent mayntayners therof, before he reue-  
leth and bringeth in his gospel and true  
doctryne. And as the politike pruden sent  
their spyes before to bewe the lode of ca-  
naan, conceyving a feare and a despaire  
neuer entred in themselves but rather de-  
spaired of Gods promise /euen so shall  
these politike wyse in so great layfoure ta-  
king casting so many perels of sedicions  
& tumulte if the gospel offered shuld be  
spedely receyued / neuer haue it nor ne-  
uer entre into the kingdom therof. For  
whoso obserueth the clowdes and wether  
shall neuer sowe nor reape. Eccle. ii.

the word  
of god re-  
ueled shal-  
mer & mā  
his doc-  
trin seme  
it ne-  
uer so de-  
cēt & lau-  
dable.

Daniel and his felows ar the exam-  
ple of the mercy of God. For therfore wol-  
de God /that the king and Victore shuld  
threaten deth to Daniel captiued / that  
he shuld be constrayned to call vpon god  
and so thorowe his inuocacion the drea-  
me shuld be known openly into the cōso-  
lacion of the churche captiued, and into  
the conuersion of the gentiles vnto cryst/  
for whom and by whom onely all thinges  
be done.

When Daniel knowe the decree  
of

Text.

## The seconde Chapter.

of the kyng and that sentence was geuen the wyse dreame tellers to be slayne/and that Daniel & his felowes were sought of Arioch the shryue to be slayne. Then Daniel roke þe mater in hande and sayed to the shryue. &c.

This is an example of fayth in God almyghtye as hath the fyrste article of oure Credo. For as Abraham aboue all hope/ & agaynst hope/ beleued and crept by hope vnder the wynges of the almyghty/ so doth Daniel here by fayth promyse himselfe to fynde oute the dreame which was impossible to all þe wyse men of the worlde. For as no promise of God is impossible to be fulfilled/ so ar all his promises possible to him that beleue the. Because therfore he knewe God to call forth that A is not/ to make it in dede (whatsoeuer god saith it is done) w great confidence Daniel in the perel of death/ condemneth the kynges crye / and promyseth the interpretation of his dreame with a ioyfull Gospel or tydings to them all/ by which promise he so broke the kynges wrath/ and returned his swerde into the sheathe which shuld haue slayne them/ that he maye be well nombred amonge them of whom saith the scripture. The holy faythfull thorow fayth ouer came

## The seconde Chapter.

came kingdoms, but howe verely by faith as it folowthe.

Then went Daniel home and shewed his felowes Hananias Misael Asarvas the mater, praying them to praye for the grace & gifte of God celestial in this secreete hyde thinge, lest thei w the wyse me of babylō be not quartered into peccs/ which done, This secreete mystery was reueled to Daniel in a vision by night/ & the dant. did laude & praise þe god of heuē saying The name of god be honoured &c.

Here is lo/ an example howe in trouble we shuld call vpon God/ and our desire obtained/ & geue him praise and thanks/ as he commandeth saing/ call vpon me in tribulacion/ & I shall deliuer the and thou shalt glorifie me. To call vpon God/ is to aske his promises in cryste/ for all the promises of God ar Amen/ that is ferme fast and sewer in cryste. For what soeuer saith cryste/ ye aske my father in my name he shal geue it you. To geue thanks is to call vpon God for his benefites geuen vs in cryste, by whom the sorowful and sadde be animated/ which deliuered do thanke him. Of the psalter boke we may lerne to call vpon and to geue god thanks. The sense of all the places in Daniels thankis geuing is/ all giftis to be of God

25  
Heb. 11.  
Ept.

Psal. 17.

What it  
is to call  
vpon god.  
2. Cor. 1.  
Joan. 16

## The seconde Chapter.

God/not onely the gifter of soule but of bodye and fortune/as Paul affirmeth in his pistles to the Corinthians and Ephes. & Jam. also. Wherfore the very worship of God to be set forth in this place we may confirme it by the psal. 50.

Text.

Wherfore Daniel going by vnto Arioch the kings chiefe officer sent of the king to slaye the wyse men of Babylon/ biddeth him hold his handis: & lead me to pkinge & I shal expowne hi his dreame

Our enemies must we loue.

Daniel geueth vs an ensample to loue our enemies/ but yet to condempne their false doctryne and their synnes & the true doctrine of cryste constantly to affirme. For the wise polityk enemies of goddis worde in babylō/ he so loued that he wold excuse their ignorance/ and for their ignorance praye that they be not slayne: the consideration of his excusacion and petition was/ for that he knewe the natural wyse men not to perceiue those thingis which be of the spirite of god. For the spirit of god onely seeth the mynde of God/ Wherfore it is he only that may before saye and tell out gods will. Wherfor this example of loue is very rare and seluene to deliuer our enemies appointed to dye because they be ignorant of the worde Let vs therfore no lesse thirst the bloude of our antichristen enemies/ then crist wold

1. Cor. 2. Onely & holy gost seeth what is to come

Our enemies but

## The seconde Chapter.

26

not dampne the aduoutees accused and not the condemned of the Magistrates Joā. 8. doctryne But yet their false doctryne let vs as strongly and boldly confute/ condempne as cryed. He cryed wowe vnto the phariseis/ and with as inuicte a mynde and manly an herte let vs confesse the worde of God as wold cryste dye for his gospell.

Text.

The cause of your dreame in your slepe was this/ you being kinge reuolued in mynde as ye laye in bedde what was to come after/ wherfore the reueeler and opener of secreete mysteries sheweth to you what is to come/ and vnto me verely is not this mystery reueled for any wisdōd where by I excell al other mortal men/ but that the interpretacion shulde be declared to you pkinge & that ye shuld knowe the cogitacions of your own herte.

Now is the occasiō of the kinges dreame expressed/ & p dreame/ because it had a certain consternacion of mynde & feare therewithal/ to be of god & of god to be expressed: & because the king despayred what maner kingdōs there shuld be after him/ therfore god by this dreame sheweth 3. monarch. to come after his empyre/ & in the thirde/ cryst the eternal king to come which shuld deliuer mankind from the deuil dethe & hell/ to destroye the worlde.

Which dreames be of god

D. 11.

with

## The seconde Chapter.

Cryste with fyre in the laste daye/to geue lyfe  
when ad cuerlasting to the beleuers/and to dam-  
wherfor pnt the vnbeleuers into fyre perpetuall.  
he shuld come. It is an highe Vertew/a man not to boiste  
and attribute that thing to himself which  
is of God/but to teache cryste purly wher-  
foze Daniel where he sayth. The reuee-  
ler oz opener of mysteries sheweth it you  
a c/and not I: he wold a boide the prayse  
and estimacion of himself that the kinge  
might conceiue therby some godlines by  
Daniel: but God saith he/reueleth it/to  
declare the kinges cogitacions. So that  
by the knowynge of cryste to come/the king  
and his realme might a boide the wrath  
of God and obtaine thozow cryste the be-  
nediccion of the gentilis promised to Abra-  
ham, that is by faith in cryste to haue eter-  
nall lyfe. But let vs heare the dreame/  
The kynge behold. Thou didst see a great  
image/large / highe of a mighty forme/  
terrible to behold/standing before the:  
whose head was al of golde, his breste &  
armes syluer/his belye and loynes bras-  
se/his leggis yron/his feete were parte  
of yron and parte of pot basset the  
Thou didst behold it vntil there came  
a stone smytē out without handis/which  
smitte the image by his p. & erthen  
frete breking them al to powder. Then  
was

Text.

The hig  
do of cy  
re.

## The seconde Chapter.

27

was the teste oz potsherd/the brasce/gol-  
de/a syluer redacte into duste/so that not  
onely of the wynde were they blown away  
as chaffe from the floer in somer/but also  
that their place could no more be fownde  
But the stonne which had smitte the ima-  
ge was made so great that it fulfilled the  
vniuersal erthe. This is your dreame/  
nowe wil we expowne it before yking.

The telling of his dreame expresseth  
not onely. 4. ciuile empires vnder the  
the iews & crystis chyrche shuld be afflic-  
ted vnto the ende/but also it sheweth an  
euangelicall spiritual kingdom of cryste to  
be ouer all kings & monarchis. But first  
lerne we/kingdoms to be constituted of  
god & the later to be worse thē the former,  
and lerne we crystes kingdom to be descri-  
bed, of the tyme & of powr when he shal co-  
me to iudg the world & to destroye it with  
fyre, geuing to al the beleuers eternal ly-  
fe in a newe worlde. And as in the firste  
parte of this narraciō he signifieth as it  
were in a legale oz seculare sermone/the  
kingdoms to be made to be howses nour-  
ces & defenders of the gospel (but sewerly  
whatso euer is in the world without the  
gospel/it is but idolatry death & dampna-  
cion) even so in the other parte/as it we-  
re with an euangelicall sermone he calleth  
them

The be-  
gining &  
fal of his-  
doms be  
of God.

Christis  
kingdō  
ar p how-  
ses of the  
gospell.

W. ill. them

## The seconde Chapter.

The them all & as to the knowlege of cryste/  
worlde moniffing the king and al mortall men  
without to remēber and thinke vpon the miserie  
the gos- and shortnes of the worlde/of the resur-  
peliſhel reccion of the dead and lyfe eternal.

Text.

Thou king art the moſte noble of  
all kinges vnto whom the God of heuen  
hath geuen powr, Maieſtye &c. Thou  
art therfore this golden heade.

Monarch.

The fiſte Monarchy which ſtoode fiſt  
vpon the caldeis & eſt ſence on the Affir.  
ōs/and at laſt by ſucceſſion alioyned into  
one called the kingdom of Babilon: is he-  
re the golden heade. And in deſcribing the  
kinges maieſtye, powr &c/ he ſheweth king-  
doms to be geuen of God & not gotten by  
manis powr. And where daniel ſaith god  
to haue geuen al thingis into the kinge  
of Babilons hande/ he telleth him that  
not by the powr of his idole and image of  
Beel of Babilon the king ſitteth ſo ſe-  
wer from al his enimies in the moſt am-  
ple and mightieſt Monarchie/ but by the  
benefit of God. Jeremy confirming the  
ſame/ ſaying. That nacion and kingdom  
that wil not ſerue Nebucadnezar ſhall be  
viſited with ſwerde peſtilence & famyn.  
This was called the golden heade/ becau-  
ſe that as it was the beſt gonerned with  
all cyuile iuſtice & equite vnto this daye  
ſo

## The ſeconde Chapter.

28

ſo did the king Nebucad. raigne moſt vi-  
ctoriouſe more then 40. yeres/ and being  
olde, left his kingdom to his newyeas Je-  
remy propheted/ which felicitie to haue  
had not hapened to the other 3. kingds  
Daniel hereafter teſtifieth/ aſſigning to  
the perſian realme 3. orders of tethes. To the  
Macedonik Monarchie 4. headis/ and  
10. hornes to the Roman empire. This  
golde heade had but 3. kinges in daniels ty-  
me. For Nebucadnezar raigned 45 yeres,  
his ſone Evilmerodach 23/ and Belſha-  
zar 3 yeres. For from this laſt hogge was  
the babilonik monarch. translated vnto  
the perſis as ye ſhall ſee in the 5 chap.

Text.

After this there ſhall ſpring forth  
a nother kingdom vpon the erthe leſſe  
then thynne.

This was the Perſy Monarchie and  
the Medis empyre/ ſignified by the ſyl-  
uer beſte and armes/ when this monar-  
chie of the Medis and Perſies begane,  
we ſhal ſhewe it in the 5 chapter. How it  
was gonerned ye ſhal ſee in the 6 cap. ad  
in the eleuenth how longe it endured.

Text.

And then ſhal ther be the thirde  
Monarchie called the braſen empyre  
which ſhall be ouer the vniuerſal worl-  
de.

D. liii.

This

## The seconde Chapter.

This is the monarchye of great Alexander & of his mighty confedered successors, signified by the brazier belly and loynes / the begining of this kingdom ye see it here in the .2. ca / the middis in the .7. & 8. & the ende Daniel prophesieth in the eleuenth.

**Text.** But the fourth kingdō shall be as strong  
 4. Mo. as hard as **A** / for it shall lyke **A**.  
 monarchie. make softe bzeke & tame all other king  
 domes. And where thou didst see the feete  
 and toes partely erthen and parte **A**.  
 it signifieth the kingdom to be diuided /  
 nethelless yet shall it retaine some what  
 of the ferme fastnes of **A**. as it were  
 vnder p sole of his fote / as thou didst see  
 the **A**. mixt with potba erthe. And  
 because the toes were parte **A**. & ad par  
 te **A**. erthe / this empyre shall be partely  
 stronge and partely frayle and weak. And  
 where thou didst see the **A**. mixt with  
 bax erth / it signifieth these diuided king  
 domes to be ioyned together among them  
 selues and confedered by bloude in mar  
 ages but yet shall not one agre long with  
 a nother / their confederacies shall not  
 stonde nor holde no more then may **A**.  
 be mixt and welled together with  
 bax erthe.

This

## The second Chapter.

29

This fowerth Monarchie is the Ro  
 mane empyre thus descrybed more at lar  
 gethen the other thre / because it was  
 in the begynnyng more strong, valean  
 ter, and harder vntyll by Mahumets re  
 ligion and the Popes Antichristen crafte  
 it was diuided, dispersed, minished, and  
 decayed as ye see it this daye brought  
 vnto his potba erthen frayle feble feet  
 euen the last kyngdome to be destroyed /  
 partely by intestyne ciuile warre emonge  
 themselves / and (thus the waye made)  
 partely by the Turke / and at last by the  
 stonne smyten oute of the hyll / which is  
 by the kyngdom of Christes Gospell pre  
 ched / which worde proceded oute of the  
 mounte Sion and oute of Hierusalem /  
 euen now euery daye out of the very trewe  
 church of Christ / dayly wytyng and pre  
 ching this foundation stone Christ pure  
 ly frely and faythfully. Daniel diuideth  
 this description into thre expresse sig  
 nes. first he saith in his feete and toes  
 of **A**. and erth there shall remaine as  
 it were vnder the sole, some ferme fast  
 nes of **A**. Which signifieth the Ro  
 mane empyre / although it be diuided and  
 dispersed into Germanye / Englande /  
 Spayne / France and Turkye &c. & into  
 other Monarchies / yet shall these Mo  
 D. S. narchies

The Ro  
 mane em  
 pire shall  
 be de  
 stroyed.

Last of  
 all shall  
 the Go  
 spell de  
 stroye  
 both Po  
 pe & tur  
 ke vsur  
 ping the  
 Romain  
 empire.  
 The di  
 uision of  
 the Ro  
 main em  
 pire.

The exposition of  
 narchies holde as long as they may the  
 nature of ~~the~~ Under the Use and mini-  
 stration of the Romane lawes called the  
 ciuile or emproues lawes. Secondly  
 he sayth these fete and toes partly  
 and partly erthen/to signifie the Ro-  
 mane empire after his firste strengthe to  
 be made feble and weake/which may be  
 proued by the examplers of some mygthy  
 and inuicte emproues and of other wea-  
 ke and ouerthzone. Thirde he sayth.  
 They shalbe miyt together/But yet shal  
 they not cleaue to/nomore then may ~~A~~  
 be welled together with a potsherd.  
 And this significh as hath the text.  
 They shal seke confederacions and af-  
 finities by bloude consanguinite in ma-  
 ryages/and all in Bayne. As ye se it/for  
 albe it em ~~A~~ and kynges haue toy-  
 ned together in maryages with theyr  
 daughters and sonnes/yea and with ho-  
 ly sacred othes in lege/the hoost broken  
 and diuided betwixt them/yet hath one  
 inuaded and destroyd other. They shal-  
 be confedered to make a newe and all one  
 Monarchie/But all in Bayne/for this is  
 the last empire to be destroyed at the last  
 daye/As yrt in destroyinge for resistyng  
 A persecutyng Gods worde/whether it  
 be the secular or Ecclesiastike/particu-  
 lar or vniuersall empire or kyngdome.

## The second Chapter.

For in the tyme of these kynges/  
 the God of heuen shal set vp a kyngdom  
 which shal neuer be destroyed/nether  
 shal this kyngdome be deliuered vnto  
 any other peple/which kyngdom a Mo-  
 narchie shal destroye and make an ende  
 of all the other empires and kyngdoms/  
 But it self shal stand for euer as thou  
 sawest the stonne smyten out from the hil  
 without handis, breking into poulder the  
 A/brasse/test/erth/syluer/A golde.

Whylis yet these kyngdōs endured/But  
 yet translated into the Romane Monar-  
 chie/shal Christes kyngdom be begune  
 vpon erth. For the emperour Augustus in  
 the tyme of Christes byrth describēd the  
 hole worlde as Luke wyrteth. The God  
 of heauen to set vp fast this kyngdom/is  
 Christ by his worde and spirit of God to  
 raigne as himself before Pilate confessed  
 saing: My kyngdom is not of this worlde  
 for as Dauid in the .2. psal. so doth Dan.  
 Promise here Christis kyngdom to come  
 to be a spirituall kyngdō. This kyngdom  
 standing vpon the preching a doctrine of  
 Christes gospel shal neuer be destroyed  
 although these Monarches cruelly bur-  
 ne and destroye the prechers and profes-  
 sours of the worde: but as Christ is eter-  
 nall so shal his worde be euer/and all  
 that

30  
 Tept.

Christes  
 kyngdō  
 when it  
 begane  
 instituted  
 of God.

Christe  
kyngdō  
is his  
worde &  
his chur  
che.

the ston  
hut out  
of the hil  
without  
hande.

Luc. 19.

The expofition of  
that belene it lyue everlaſtingly. For the  
worde of God (ſayth Iſay) ſtandeth for  
ever/and ſhalbe preched and wyten vnto  
to the laſt daye. And all the kyngdome  
of the worlde / which reſiſte and perſe-  
cute Chriſtes kyngdome which is his  
worde preched and his church/ the ſpi-  
rit of God ſhall breake them to powder/  
when he ſhall reprove and convince them  
of ſyne/of ryghtwyſnes/and of iugement  
for where be nowe all the ſewers?  
are they not in hell with all the deuyls?  
And where is the Goſpell? It lyueth  
& raigbeth in heuē w<sup>th</sup> Chriſt/ & here in his  
faythfull/at laſt lyke a conſuminge fyre  
to deuoure oure enemyes according to the  
Pſal. 118. And as touching the hyl out of  
which the ſtonne was out ſmyten with-  
out handes, It ſignifieth Chriſt to be  
ſent and borne out of the trybe of Iuda  
which had theyr ſituacion on the mounte  
Sion in Iheruſalem where out was ſent  
the lawe and Goſpell and all without  
any humane power or counſell/ but prede-  
ſtined and promiſed without the ſeal of  
man to be borne of Marie the Virgen.  
But this ſtonne to be reproved and reſec-  
ted of the buylders/ the. 118. Pſal. decla-  
reth it. We will not this man to raigne  
ouer vs ſayd the phariſaies. Wherefore he  
ſhall

### the thyrde Chapter.

ſhall bringe a gyltering hypocrites  
with theyr golde / ſyluer / latyne /  
and ſette them into duſte by the pre-  
ching of his Goſpell whilſe yet the ſon-  
ne ſhyneth / and in the laſte daye ſlaye  
them with the breath of his mouth.  
This kyngdom of Chriſt ſhall go thorow  
all the worlde / when the word of the go-  
ſpell ſhalbe blowne a brode into euery  
lande as ye haue ſene it almoſt theſe. 28.  
yeares paſt.

And thus hath the myghty great  
God ſhewed the (o kynges) what is to co-  
me. For certain is this dreame/and trewe  
is the interpretation therof. &c. T. 1. p. 1.

As Daniel was certain the dreame  
and interpretation therof to be of God/  
ſo ought euery precher, teacher and wy-  
ter to be ſewer theyr doctryne to be of  
God as Peter ſayth: If any man ſpeake  
let him be ſewer to ſpeake the wordes of  
God. When Daniel had thus interpre-  
ted the kynges dreame he honored and  
reuerenced him with gyftes, promotinge  
him and his felowes into hyghe offices  
techyng all kynges to be the nourses of  
the Goſpell / and as the holy ghoſt tea-  
cheth them by ſainct Paul to geue vnto  
the trewe prechers double honour/that is  
to ſaye theyr dewe reuerence and a lyving  
compe

The thyrde Chapter.

competent. This facte of the kynge comforted muche the church of the Jewes albeit they were in captiuite / to see theyr Prophetes a good men so reuerently & liberally entreated of the kynge. It was also a waye conueniente for the worde of God to be receyued of the Babylonites.

The. 3.  
chapter.

The kynge Neducadnezar made a great golden ymage. 60. cubits hygh and 6. cubits brode / which he dyd set vp in the most pleasant felde of Babylon / &c. And whoso wold not worshyp the ymage shuld be casten into an hotte ouen / &c.

This chap. conteineth the contencion of the trewe and false religion at this ymage / which perchance the kynge made / therby to honour and geue thanks to God for the reuelacion of his dreame. As yet do we worship God and saintes by / and at ymages. First of all / ye se an example of the kynge setting vp a false worship of God against the first & 2. commandements / & how it is confirmed by the kynges autorite / described of the preciousse decent orned ymage / of the amenite & pleasance of the place / of the solempne dedicacion / of the crueltye of the kynges proclamacion & of the multitude of the ydolaters / of all the which lyke circumstances ye se lyke ydolatrie set vp & confirmed this daye. For this false worship

the thyrde Chapter.

32

without / & against Goddis holy precepts god threateneth both to the makers and Both worshippers destruccions & damnacion / autors saying: He shall not be innocent whoso abusers setteth my name / for I will visit the wyked doers & nes of soche fathers in theyr chyl dren in worship to the thyrde & fourth generacion. And pers of God not onely in the kyng / but also in ymages, his posterite / in the most terrible wyse to shalbe haue greuously punished this synne, greuously Daniel and the story / which is the lyght plagued. of tymes / be playne wytnesses.

And then the Chaldeis accused the Jewes before the kyng / saying: O kyng eternally mought ye lyue. There be here certayne Jewes which wil not obey your commandement / nor worship your Gods nor yet youre golden ymage. &c.

Text.

Here is declared the enuie of ydolaters against the trewe worshippers of God / & what punishment abydeyth false witneses & false accusers. David in psalm. 101. abhorreth soche false accusers / false tale bringers into the kynges cares / and the wrath of God shall they neuer escap. Let vs therfore beleue as our Credo teacheth vs & praye as christ taught vs / lest thorough unbeliefe in betrayinge / false accusinge / & falsen witnes bearing, we digge vp a pyt for our selues therin to be destroyed. ps. 7.

accusers  
of good  
men shal  
be de-  
stroyed.

Then

## The thyrde Chapter.

**Text.** Then was Nebucadnezar angry/ and in a fure comanded Sedrach/ Mesach/ Abednego to be brought before him

This is the description of a tyked and iniust A / and it conteineth the example of a tyraunt/ not onely defending the Ungodly worshipping, papistry, and false religion with swerde and fyer / but also with a blasphemouse mouth preferring and extolling his owne power aboue Goddis. Thus do all tyraunts defende Ungodly worshippinge and false religion against the doctrine of the lawe and Gospell as witnesseth the. 2. Psal. It is truly a damnable synne/ to defende ydolatry and supersticion/ and synfull ceremonies, rites, traditions &c. with torments/ and to saye as here sayth the kynge/ what God can deliuer you out of my handis: Vnto this pertyneth the example of Sennacherib Vnto whom also blasphemynge/ God sayd/ I shall put a ring thorow thy nose. Gods wilke is doubtles by this example to feare tyraunts from blasphemyes and Vniust iugemēt. What kynge therfore so euer will not synne as dyd Nebucadnezar / nor perisse with Sennacherib / let him not be mynded/ nor speake/ nor do against God nor his worde / but beleue his worde and praye the

## the thyrde Chapter.

33

the lordis prayer & gouerne as Dauid teacheth him Psal. 101. & lyue after Psal. 33. After the king had so proudly asked them What god might deliuer them from his hande:

**Text.** Sedrach Mesach and Abednego/ answerd Nebucadnezar saynge. We study not gratefully to answer the to this question / whether our god whom we worship be able to deliuer vs out of this burninge oven/ and whether he will deliuer vs out of thy hande or no. But this we wolde the (oh kynge) to knowe/ that as for thy gods we wil not worship/ nor yet bowe to the golden ymage set vp of the.

Here be we taught to confesse constantly the worde of God/ to kepe the first commandemēt and to refute and thrust from vs all blasphemye/ shuld we dye therfore Treuth it is/ that it is all one thyng/ not to defende the treuth and to denye the treuth. Whoso confesseth me before men sayth Christ: I shall confesse him before my father in heauen / and whoso denyeth me before men I will denye him before my father and all the angels in heuen. Let men beware how they dissembel with the treuth in this worlde/ lest in suche an Ungodly securite they pluke the synne of the holy ghost into theyr bowels.

To not  
defende  
& trwthe  
and to re  
nye it is  
all one.

E. some.

The exposition of

The lyf. some. These holy men flater not the kyn-  
 berty of ge at first to catche his beneuolence as  
 the faith dyd his wyse sothe sayers the preistis  
 full in with this salutacion. Rex eternum vive.  
 the crosse. Oh kynge euer mought you lyue. But fre-  
 se. ly confesse they/the kynge to his face to  
 be unworthy any answer for that his  
 question contayned a manifest blasphemie/  
 supposynge the very God almyghty  
 not able to deliuer these thre men out of  
 his handis. And therfore they passed not  
 to answer him/but thus playnely they  
 sayd: Albeit we know not whether God  
 will deliuer vs out of the fornace/yet we  
 be fower that he is myghty enough to do  
 it/and yf it be his will/he shall do it/into  
 whose handis we humbly committe oure  
 selues/praying his will to be done with  
 vs vnto his glorie. But for all thy fyery  
 threathenings and fyerce cōminacions/  
 will we not transgresse Gods firste and  
 second commandemēts. For we be fower  
 by oure fayth/that God whom we wor-  
 ship may deliuer vs oute of thy handis  
 and preserue vs in the myddes of the fla-  
 mynge hotte ouen. To worship God is  
 the first precept/euen to beleue him to be  
 oure God and to haue no strange Gods  
 in his syght/that is to heare the gospel/  
 to beleue it with herte/to confesse God  
 with

the thyrde Chapter.

34

with mouth. Which worship/Paul say-  
 eth. is the foundation of all ryghtwys-  
 nes and saluacion sayinge: Myghte is the  
 worde vnto the euen in thy mouth and Rom. 10.  
 herte/and this is the worde of fayth/  
 which we preche/for fayth in oure herte/  
 iustifyeth and the confession with oure  
 mouth bringeth saluacion. Wherefore  
 when they sayd/we haue God whom we  
 worship/they dyd not onely acknowleg  
 him to be theyr very God/which sayth/  
 Where and when soeuer thou shalt re-  
 member my name/there shall I come to  
 the/but also they affirmed themselves  
 rather to dye then to renye theyr very  
 God (to fall downe before þe false ydolls  
 of the Babylonites with any reuerent  
 behavior. But here myght these thre ho-  
 ly men haue well auoided the kynges  
 tyrannye/escaped the perill of theyr bur-  
 nyng and not offended theyr consciences  
 but pleased god/had they bene  
 taught as some Bishops nowe teache  
 men. That is to knele downe and kysse  
 ymages (as they teache vs to crape to  
 the crosse and kysse it) without any god-  
 ly worship not transgressing the first nor  
 seconde commandements. Here lo they  
 wanted oure Bishops doctryne/here  
 they wanted lo/a lytle of the examiner  
 R. ii. of the

Rom. 10.

Dissem-  
 ble not  
 in Gods  
 honore &  
 worship

The bis-  
 hops vnto  
 godly  
 godly  
 worship  
 of yma-  
 ges.

To wor-  
 ship god  
 what it  
 is.

The exposition of  
of the hunting of the foxes highe diuini-  
te/for after his doctryne thei might haue  
kneled downe to Nebucadnezars golden  
image/ yea & haue kissed his feet to/with  
a certayn vntoward reuerent behauiour/ho-  
nouring god nethelisse in spirit/so that in  
onely kneeling and kissing (as saith p res-  
kemer and Auener of the Romishe fowe)  
ther cā be no idolatry/ywisse daniel was  
greatly ouersene that he taught not his  
felows this glose in theirs so present a pe-  
rel. But here, as god had beten taught the  
and vs to beware & abhorre images /not  
to faldowne before the vnder any colour  
of any certayn reuerent behauiour as our  
idola! yet teache vs /euen so said thei  
we haue god whom we worship. And the  
diuine oracle sayd to Elias / I haue lefte  
me. 7000. me which haue not bowed thei  
knees to the ymage of Baal nor kissed it/  
frome the geuinge forth of this precepte  
Thou shalt not engraue nor make p any  
ymage or similitude of any thinge vpon  
erthe or in heuen &c. vnto the tyme that  
ymages of sayntis in heuen were made  
and set in our churches / there were mo-  
re then. 2000. yeres / & al this lōge whyle  
were there many holy fathers, prophetes,  
and goodmen whiche were seynts in he-  
uen / and yet nether were there ymages  
made

the thyrde Chapter.

39

made nor any mane so hardy as to geue  
them our bissshops reuerent behauiour in  
knelinge downe before them. For all this  
longe tyme our holy fathers so vndersto-  
de the precepte that thei wolde suffer no  
man to make any sayntis Image in all p  
londe of Iuda / so farre of were theias to  
set vp any in their temple / vntill by the de-  
uillish dryft of the bissshops / that heithen  
Antichristen Antiochus / and after warde  
herode & that cursed caligula / did set vp  
therein that abhominable signe of the de-  
struccion of it, & off all their comon weale  
neuer to be repayered. God taught vs to  
auoid all the occasions of idolatry / as eue  
the very making of ymages / no not to be-  
holde them / knowing the maker to be lyke  
vnto them / bothe ymage & ymage maker  
to be cōfounded. And much more execra-  
ble is it to serue or worship the with any  
reuerent behauiour ether by adozacion,  
prostracion, knelyng, or kissing as ye see it  
Exodi. 20. & 23. No not to worship god by  
them nor before them nor in the places  
where they stode / but he commandeth to  
breke them al to poulder and to prophane  
their places & tabernacles euen to make  
them lothely & abominable. Wel knewe  
Maron & the Israclites that their ymage  
made / was not god / and yet were thei gre-  
uously

Dnias  
Mene-  
laus.  
Jason.  
Macha.

## The thyrde Chapter.

Exo. 32. nosly punished for that reuerent behauiour committed before it. For ye shall make ye no image / saith the lord / nor engrauenon / nor set vp non / no not somiche as a stonne to helpe your memozy or imaginacion of any saint to thentent ye shuld do by it / at it / or before it / any ceterne reuerent behauiour. Albeit I knowe how wykedly some papists wrest and falsifye this text to thrust out the playne seconde commandement of god out of his own proper place. Ashamed therfore be thei al that serue images with their reuerent behauiour & gloze in their gods of tre & stonne. Whē the lord spake to his peple geuing them his precepts out of the middis of the syer he gaue the hearing of his bolce / but no similitude of him wold he suffer them to see lest thei shuld haue sinned in making the any lykenes of any thing ether vpon erthe or in heuē. And in their altare makinge he forbode it vtterly any instrument of ~~to~~ to be set ~~at~~ the stones : and al was to auoid the occasiō of any image to be made in gods chyrche. Thou shalt not plant the any groue of trees nigh the altare of the lord / neither set ~~any~~ any ymage which thy lord god hateth. The onely makinge of ymages be execrable & a cursed Deut. 26. yea what soeuer is offered or

Exo. 20. king the any lykenes of any thing ether vpon erthe or in heuē. And in their altare makinge he forbode it vtterly any instrument of ~~to~~ to be set ~~at~~ the stones : and al was to auoid the occasiō of any image to be made in gods chyrche. Thou shalt not plant the any groue of trees nigh the altare of the lord / neither set ~~any~~ any ymage which thy lord god hateth. The onely makinge of ymages be execrable & a cursed Deut. 26. yea what soeuer is offered or

1. Cor. 10 sed Deut. 26. yea what soeuer is offered or

## Of the thirde Chapter.

36

geuen to images / saith Paul / it is offered and geuen to diuils / but the reskewer of the Romissh foye techeth men to offer & to geue a reuerent behauiour to images / ergo he techeth them to offer & to geue reuerent behauiour to the deuill. Every stwarde reuerent behauiour is a token of an inwarde worship & reuerence of the same thing where vnto thou knelest / as is the prostracion before thy parēts or kyng a signe of thy inwarde loue obediēce and worship to them ozels thou art but a dissembler / wherfore when thou guesst any stwarde reuerence to an image / thou shewest thy self / with inwarde worship to reuerence the same. For the signe & the thing signified be correlatyues one answering the tother ozels must it be but a false and a dissynbling signe whiche these papists so stoughtly defende with syer & fa~~re~~ here ye see whither thier own wyked doctryne hath brought the. Neuer wil that innated malice & roted enuy of their fathers the phariseis out of their childers herts / which so stily stoke to theirown stward worship & ceterne reuerence their rites washinge sabats &c. that as thei euer sought to slay cryst for violatig the so had thei yet by their throtis to be torne out then the inwarde worship of god in spirit &

The exposition of

trouthe shuld thrust out their eyterne hal-  
then idolatrye. But retorne we to þe text.

The kynge A. Sedrach / Mesach /  
a Abednego / adozare / that is to fall down  
before the ymage & so to geue it our Bis-  
shops reuerent behauour. And they an-  
swered. Deū habemus quē colimus. We  
haue God whom we worship / which an-  
swere / playnly expreſſeth / that same  
adoracion to be ſiche an Bwarde reue-  
rent behauour / which was playne ydola-  
trye / so that adozare imagi / is con-  
trary to colere deum. That is / to fall dow-  
ne before any ymage is contrary and a-  
gainst Gods worship. Or els they myght  
haue answered the kynge with Winche-  
sters worship / saying: We are content to  
knele downe to it with a certayne reue-  
rent behauour / so that we geue it not  
any inwarde godly worship. But adozare  
imaginem autēam / & colere deum / coulde  
not agree in Daniels bokis and in his  
felows sayth with our Bishops certain  
reuerent beha. out to ymages. When  
these pharisaicall fove fewterers com-  
mande the therfore to worship ymages /  
or to crepe to crosse, As dyd Nebucadne-  
zar byd them faldowne to the ymage /  
then with Daniel and his felows tell  
thou them to theyr faces / that thou hast  
god whom thou worshipest / before whom

the thyrde Chapter.

37

thou knelestand not before any ymage.

Ther be many wordis indifferēt to diuer-  
se and contrary significaciōs / as ar adoz-  
ro / colo / seruiō / to bowe downe worship to  
serue and to knele / which when the wor-  
de folowynge is added / as to saye adozō  
deum Vel imaginem Vel hominem / it is  
sone sene what worship is ment / for the  
scriptures put neuer any ſiche wordes a-  
lone / but expresse what thyng is wor-  
shipped or honoured. In the former chap.  
it is written. That the kyng & downe be-  
fore Daniel & honored him with a ciuil  
honour. And we are cōmanded so to ho-  
nour our parents princes ministers of  
the worde &c. But no where cōmandeth  
God / but vtterly forbiddeth it, to fall  
downe before or to honour ymages: wher-  
fore it is playne ydolatry to faldowne or  
to knele before them / & it cannot be excu-  
sed / colourd nor moꝝ out with any po-  
piſh glose of a certain reuerēt behauour  
before ymages. For ymages be called in  
scripture / abominacion and the execra-  
ble signes of the destruccion of the po-  
piſh church. Daniel. 9. and Christ him-  
selfe confirmyng it addyth, Whoso rea-  
deth the place let him vnderstande it.  
Wherfore when an ydole or ymage or fal-  
se Gods / folowe any of these wordes  
Adozō / colo / seruiō and ſiche lyke / then

Ther ho-  
nors / a  
diuine  
honor.  
A ciuile  
honor.  
And an  
ydoll ho-  
nor is  
win. glo-  
seth and  
it oute is  
a certain  
reuerent  
behauor

**Matt. 5.** The exposition of  
 Beware of that act/fall not dolone w<sup>th</sup>  
 no reuerent behauiour nor worship thou  
 them. But say w<sup>th</sup> Daniel and his fe-  
 lowes/yea & as Christ sayd to the deuill.  
 To thy Lorde God shalt thou do reuerēt  
 behauior / & him onely shalt thou serue  
 or worship/let these defenders of ydola-  
 try shewe vs one place in all scripture/  
 which ether commandeth or permitteth  
 any ydoll honour or ymage seruice/which  
 they call adozacion or reuerēt behauiour  
 to any ymage. If they cannot/then let  
 vs saye to them as Christ sayd to sathan  
 Auoide ye deuill is and lerne to worship  
 youre Lorde God and him onely to serue.

When our idolaters will compell men  
 therfore to fall downe before their ima-  
 ges, let them constantly resiste their dam-  
 nable doctryne and be sewer god both to  
 may and wyll deliuer them aboue all ma-  
 nis expectacion more largely than we ca-  
 aske of him or thinke/as Paul saith. And  
 if our father prayed to in the name of Je-  
 su g<sup>ue</sup> vs not at that tyme our peticion:  
 Let vs be certaine ad answered that for  
 his glozpe and owz saluacion he hath ge-  
 uen vs himself to be owz for euer. The of-  
 fice of faith therfore is / in the crosse / not  
 onely to saye. Thy wyll be done / but also  
 w<sup>th</sup> Paul to saye / whether we lyue or dye  
 we

the thyrde Chapter. 38  
 we be the lordis / agen take ensample at  
 Dauid saying. If the lorde will bring me  
 home agen / well / so be it. If not / his will  
 be fulfilled.

Then was Nebucadnezar all in a  
 furze / and his chere so changed agens<sup>tept.</sup>  
 drache & c. that he commanded the for-  
 nace to be hette such tymes hotter then  
 it was wont / & the most strongest mē  
 of his garde to throe drach with his  
 felows bound / into the most hette burnig  
 ouen / which so did. But the king had cau-  
 sed it to be made so hette that the flam-  
 me smytte out so farre that it lyked by &  
 bzent the men which threwe in drach  
 w<sup>th</sup> his felows now fallen into the  
 fyr bounde.

Here yese what soden vengeance God  
 taketh of sicke cruell ministers as be so  
 redye to euecute the furiose vngodly  
 cōmandments of cruell tyrannouse kyn-  
 ges. Sathan thinketh the Gospell to be  
 out quenched / yf he myght bringe the  
 professours and prechers therof into the  
 fyr by the autorite and commandement  
 of the emperours, kynges, and princes.  
 But in so doyng / as the deuyl is the mi-  
 nister of God to bringe sicke emperours  
 & kynges w<sup>th</sup> theyz wyked ministers  
 vnto perpetuall dampnacion in tozments  
 of fyr

Beware  
 ye cruell  
 hangmē  
 & mē bur-  
 ners.

# The epposition of

offyer eternall/euen so God by his mer-  
uellouse wysedom vseth sathan & his ser-  
pentine seade vnto the hyghe promouyn-  
ge of his Gospell. I meruell em-  
and princes be not afrayed / so boldly  
and so lyghtely at euery popyshe fryers  
& Bisschops complaynt and perswasion to  
burne so many innocents as they haue  
done of late in all realmes christened/se-  
ing that it is wyrtten. Se that ye towche  
not nor hurte my prechers and myne ano-  
ynted/for for theyr sakes hath God cor-  
rected and punished euen the kynges.

psal. 104

And euen now are the last dayes come/  
as Daniel prophecieth hereafter/wherin  
the em. Aur and kynges all as many as  
haue burned and yet burne men for the  
gospell be lyke to be greuously punished.

Lept.

Then Nebucadnezar/was aston-  
ned/and stertyng vp he sayd to his offi-  
cers. Did we not cast thre men bownde  
into the fyre: which answered/yisse truly  
oh kyng/ how then is it/that I see. 4.  
walkyng lose in the fyre/in nothing hur-  
te/& the fowerth I see lyke the sonne of  
God. Then flewe Nebucadnezar vnto  
the flamyng ouens mouth/thus cryyng  
Adrach/Mefach/Abednego/ye seruants  
of the most hygh god come forth vnto me  
Which comen forth / there came toge-  
ther

# the thirde Chapter.

39

ther the officers/the nobles/magistra-  
tes and other of the kynges counsell be-  
holdyng these men / whose bodies the  
fyre had not once hurte / no not the lest  
heer of their headis was not scorched/  
nor yet their thynne shirtes about them/  
no thei felt no sauour of any fyre about  
them.

Nowe haue ye an example of a cruel  
kinge couerted to a wolfe (as was Paul)  
made a ~~man~~ / we haue witnesse/the an-  
gel of god to preserve the godly in al pe-  
tels. Conferre the wordis of this place to  
the former wordis of the kinge/and thou  
shalt see euen the selfe same king to be an  
example bothe of the wrath and also of  
the mercy of god. We see also here not o-  
nely the kinges herte but also al the her-  
tes of his nobles and officers to be in the  
hande of God/& them to folowe the kin-  
ges confessiō and religion no other wyse  
thē the shadow folowe the sonne. All cre-  
atures be compelled to confesse the firste  
commandement to be true/and what so  
euer be ayenst it/to be false. And as the  
king therfore asketh his officers & coun-  
sellors/because they shuld be cōpelled to  
be witnesses, the doctrine & religio of the  
Babylonites to be idolatry & that in falling  
downe before an image with any reuerēt  
becha.

The sub-  
iects folo-  
we their  
kynges co-  
ditions.

# The epposition of

offyer eternall/euen so God by his mer-  
ueilouse wysedom vseth sathan & his ser-  
pentine seade vnto the hyghe promouyn-  
ge of his Gospell. I meruell emperours  
and princes be not afrayed / so boldly  
and so lyghtely at euery popyshe fyers  
& Bishops complaynt and perswasion to  
burne so many innocents as they haue  
done of late in all realmes christened/se-  
ing that it is wyrtyn. Be that ye touche  
not nor hurte my prechers and myne ano-  
ynted/for for theyr sakes hath God cor-  
rected and punished euen the kynges.

psal. 104

And euen now are the last dayes come/  
as Daniel prophecieth hereafter/wherin  
the emperours and kynges all as many as  
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into the fyer: which answered/yisse truly  
oh kyng/ how then is it/ that I see. 4.  
walkyng lose in the fyer/in nothing hur-  
te/& the fowerth I see lyke the sonne of  
God. Then fletwe Nebucadnezar vnto  
the flamynge ouens mouth/thus cryng  
Adrach/Mefach/Abednego/ye seruantes  
of the most hygh god come forth vnto me  
Which comen forth / there came toge-  
ther

# the thirde Chapter.

39

ther the officers/the nobles/magistra-  
tes and other of the kynges counsell be-  
holdyng these men / whose bodies the  
fyer had not once hurte / no not the lest  
heer of their headis was not scorched/  
nor yet their thynne shirtes about them/  
no thei felt no sauour of any fyer about  
them.

Nowe haue ye an example of a cruel  
kinge couerted to a wolfe/as was Paul  
made a /we haue witnesse/the an-  
gel of god to preserve the godly in al pe-  
rels. Conferre the wordis of this place to  
the former wordis of the kinge/and thou  
shalt see euen the selfe same king to be an  
example bothe of the wraath and also of  
the mercy of god. We see also here not o-  
nely the kinges herte but also al the her-  
tes of his nobles and officers to be in the  
hande of God/& them to folowe the kin-  
ges confessiō and religion non other wyse  
thē the shadow folowe the sonne. All cre-  
atures be compelled to confesse the firste  
commandement to be true/and what so  
euer be ayenst it/to be false. And as the  
king therfore asketh his officers & coun-  
sellers/because they shuld be cōpelled to  
be witnesses the doctrine & religiō of the  
Babylonites to be idolatry & that in falling  
downe before an image with any reuerēt  
becha.

The sub-  
iects folo-  
we their  
kynges co-  
nditions.

## The thyrde Chapter.

the first behaulour is playne ayenst Gods wor-  
 pcept ship forboden in his lawe/euen so for no-  
 is the ru-nother cause calleth he out these 3 holy-  
 le of all men from the fyr/but to approue Gods  
 doctryne first and 2 commandements and to con-  
 firme the faith in cryste Iesu to be the ve-  
 ry true religion and worship of god. fur-  
 thermore by the fowerth man sene of the  
 kinge in the fyr/I vnderstand Emanu-  
 el cryste to be with vs/which conserued  
 the goodmen/and made of the perswer  
 of the worde a confessor of the same: this  
 aungel of God our saulor cryst/smittout  
 the flame of the fornace vpon the men-  
 burners making the middis therof as it  
 were a swete. And wynde, so that not an  
 heare of thier headis perished, signify-  
 ing that of the faithful in God not an hea-  
 re shal fall from their heades without the  
 will of their heuenly father. Neither want  
 it a mystery/that the burners being with  
 out the ouen were bzent/the goodmen be-  
 ing so false in the middis of the fyr/for  
 suche burners shal fede the fyr of hell/  
 when thei whom thei burned shal reste  
 in loye. For he that was sene with the 3  
 men in the flame said/Whell I wil be  
 thy destruccyon and delyuer my faithful  
 out of thy handis. Wherefore Beware ye  
 emperours and kinges whiche yet burne  
 or per-

## The thyrde Chapter.

40

or permitte cristen men to be bzent for  
 the gospel. And now be ye taught and  
 vnderstand the trueth/for except ye re-  
 pent with this kinge/ye muste nedis be  
 bzent your selues with all the deuill is in  
 hell perpetually. Cryste graunt it/that al  
 yewes myght repent as did Nebucad-  
 nezar.

And here Nebucadnezar broke  
 forth into these wordis saying. Praise  
 and thanked be the God of A-drach Me-  
 sach and Abednego/whiche hath sent  
 his aungel ad delyuered his worshippers  
 which thorow their faith in God haue  
 changed and frustrated the kinges com-  
 mandment/offering their bodies rather  
 to be bzent then thei wolde worship or fall  
 downe befoze any thing then their owne  
 god. Wherefore it is my decre a proclama-  
 tion. That whatsoeuer peple or nacion  
 shal speke any blasphemye ayenst the god  
 of A-drach mesach a Abednego/he shal  
 be tozne in pises/a his house shal be made  
 detestable: for verely there is no nother  
 God that may thus delyuer/as dothe he.

A diligent reader conferring one pla-  
 ce with a nother/and remembryng that  
 in the ende of the 2. chapter after Daniel  
 had expounded Nebucadnezars dreame  
 the king fyllowne befoze him honouring  
 Daniel

The pro  
perty of  
our pap  
stis / a.  
bout  
kings &  
empe  
rows

The exposition of  
Daniel with diuerse giftis confessing &  
affirming it constantly, The god of Da  
niel and of his company to be the god of  
and aboue all goddis and the lorde of all  
kingis and reueler of all secretes / wolde  
think that the kinge had ben then conuer  
ted to the true faith / and not nowe thus  
cruelly to constrayne them to image wor  
ship, idoll honoz, into the great blasphemy  
of godis name. But here (crysten reader)  
thou shalt vnderstande that in all those.  
16. yeres from that tyme of his confessio  
to daniel / the king had aboute him many  
magos, sacrificers, flateres / which as the  
dragon kept the golden apple tree / layd wel  
awatte and watched diligently that da  
niel nor his felowes shuld not come nygh  
the kyng to confirme him any farther in  
their religion and so conuerte the kyng  
from his olde false faith, for in with his  
mothers mylk / yea thei kept daniel from  
him so farre and had brought the kyng  
nyghe home ayen vnto his idolatry that  
thei caused him to erect this golden yma  
ge as ye here see / supposynge thereby to  
haue destroyed Daniel with his felowes  
as many as wolde not worship images.  
He is not therfore a godly emperour and  
prince which diligently enquireth and  
sercheth the trewth & when it is founde  
and

the thyrde Chapter.

41

and knowen he neglecteth it and forge  
teth god / and commandeth his olde  
image to be worshipped / that is / at the  
perswasions and flaterye, entysments &  
pestilent counsels of the enmyes to god  
dis worde setteth by theyr articles / ri  
tes / ceremonies and false religion / pre  
ferryng them aboue gods worde / kyl  
lyng the transgressours of his owne fal  
se religion and fauourynge the brekers  
of gods lawes. Let all kyngs beware /  
how after they haue once tasted of gods  
trewth / they admitte sicke popissh flatter  
ers into their court and counsaill.

But why was not Daniel here accu  
sed and cast into the ouen? Verely the kyng  
had befoze so worshipped and extol  
led him into so hyghe dignite / geuyng  
him the name of his owne God / that yf  
he shuld now haue casten him awaye he  
myght haue had bene noted of inconsan  
cye / yea and this later acte shuld haue be  
ne sene to haue bene contrary and preju  
diciall to his owne former facte. And so  
the kyng thought it to be agayn<sup>t</sup> his ho  
nour so to deal with daniel and therfore  
there was no mencion made of him here.

Now therfore was the kyng yet mer  
cifully called ayen with a nother miracle  
at the which not himself onely but all his  
nobles

## The exposition of

nobles/officers / & counsellors were present. Methelisse yet for his pryde / & securitye in ryches and welthe / he was not fully conuerted and truly repentant vntyll he had the other vision folowinge in the next chapter and was greuouly punished as ye shal ther see it / after the which punishment / he coming ayene to his right mynde and restored to hys kingdome / sent oute this godly decree or proclamation / wherein ye see the double office of an vnfaynedly conuerted kinge / of which the first is to fere & serue god accordinge to his worde & commandments & not after other menis enstruccions blowne into his eares by flaterers. Secundarily to

To sende forth thorow all his realme the best & true doctrine and gospel of god declares his owne confession faith & repentant herte exhorting all his subiects vnto the iust and right waye swiftly & effectuously to plant the gospel in his realme / for as the kinge beleueth so beleueth the moste parte of his subiects. Whither to the kinge deceyued by his wyked flaterers proceeded in wykednes vnto his owne damnacion & in to destruction of his realme / now by repentance and thankis geuing he is turned into the path of saluacion of himself & of all the gentyls folowing his

scapes

## the thyrde Chapter.

42

scapes. Before he did setup the image to get himself a name and glorie, with the blasphemye of the name of god / for to worship god & to faldow before an image with any reuerent behauiour as so contrarye that no man may do them bothe & be saued. The king therfore confesseth his synne before all his hole realme the more clerely and effectuously / in that his commandement was spred so farre / and yet dureth vnto the worldes ende. It is a token of true repentance when so noble and mighty a prince is not ashamed openly Cryst is to confesse his synne / Nowe the kinge let with beseth to honour god without images in in p midspirit and verite. Nowe let vs compare the des of p fygure with the trwthe. Cryste is the ail. fyer of the gel in the middis of the fyer here present bulacion with vs in the middis of our tribulacions The worlde is that hotte fornaice ful of afflictions kindled agens p godly wyere in we be nowe proued & tryed / Cryst was sent to be partaker of our tribulacions by whose strypes & sufferinge we be healed. I say. 53. These. 3. yonge menis faith was so great that it changed p kinges commandement it turned his hert / it deluycred their bodies from the fyer / of this faith sayth Paul that it quencheth fyer / it overcometh kingdoms. This faith wil not knele ff to any.

Hebze. ii

# The exposition of

to any image nor crepe to any crosse but  
only to A lyving god in heuyn / Now is  
not the kinge a shamed to cancell and re-  
uoke his former wyked precepte ayenst  
all the persi and babyloni lawes / for he  
fered god more then men / he wolde con-  
fownd himself to exalt and glorifye god  
almighty. Let all princes take hede howe  
they suffer images to stād in places where  
men worship / & especially where hit herto  
idolatrye hath been committed / lest they  
prouoke & turke, & minister of gods wrath  
te destroye the. It is the office of kinges  
to take awaye images & occasion of blas-  
phemy and idolatrye / to punish the spe-  
kers and doers or wyters for the reuerēt  
behauour and worshiping of them / and to  
maintain the prechers teachers & wyters  
ayenst their popis the idols, the bishops.  
Nowe to holde & hole chapter in mynde /  
haue it here digested into .9. places with  
the declaraciō of the aſtir philip. melan.

the first  
place.

The first place is an example of the  
blynde boldenes of men institutynge ne-  
we worshipinges / seruice / religions and  
honours for God withoute his worde /  
which all God damneth by this miracle.

2 The second is a doctryne / that sich un-  
godly image seruyce and false worship-  
pings it behoueth to repressende and to  
dye

# the thyzde Chapter.

43

dye rather then to obeye them.

Thirdly Gods commandment must  
be preferred before all menis precepts  
powers, actes, lawes / yea and aboue the  
comon peace and tranquillite of our lyues

fourthly. Blasphemye ought to be  
refuted / as is here refuted the kings que-  
stion saying: What god may deliuer you  
from my hande?

fifthly. What maner faith it ought to  
be of bodily deliuerance / that is to say /  
with this condiction. If it so please god.  
And of the difference of the promyses / so-  
me corporall promyses haue the condi-  
cion / and some haue it not.

The sixte containeth the glorifica-  
cion of the godly / contrary to the blasphe-  
mye of the wyked / and the punishmēt of  
the vngodly / namely of them that be the  
ministers of other menis fury.

The .7. is a testimonte that in their pe-  
rils god sendeth his aungels to the faith-  
full.

The .8. / hath the conuersion of  
the kynge folowinge at the preachinge  
and glorifying of the godly.

At last. The proclamacion teacheth it  
to pertaine to princes to prohibit and pu-  
nish the blasphemyes.

ff. iii.

ff. first

The exposition of

let them alone blynde as they be/ euen þ  
blynde leaders of the blynde. For the. 4.  
The kynge not onely cōmandeth an vt.  
warde reuerent behauour to be geuen to  
the image: but he addeth also a manifest  
blasphemy wherby he wolde vsurpe to  
himself a powr aboue god. As in alty-  
mes haue the tyrants derided the godly/  
whyles they paciētly waited for gods hel-  
pe. For ether be they Epicuris/belly be-  
stis/or els thinke they themselves the spir-  
ituall headis ouer the peple of god to cō-  
pell them by violence to beleue what they  
lyste/ as are þ popes, cardinals, bissops.  
God often tymes by clere examples and  
godely deliuerances chalengerth to him-  
self the glorie of his owne name as in þ  
4. of the kynge. 19. of Sennecherib/ say-  
inge: Thou hast ben wode and in a fury  
against me / thy pryde is ascended vnto  
myne eares. But after sicke skorning and  
derisions with blasphemyes of god (as  
ye se it of criste in tyme of his passion) and  
there folowe erthe quakes/ eclipses/ de-  
kenesses at none dayes. We not now the  
kings of the erthe committed one against  
another as it were shaking all the erthe  
with bataill and blodye warre: And is  
ther not derke ignorance of the trewth in  
some of theyr hertis in the middis of the  
clere

Tyrants  
deride þ  
godly.

sure erth  
quakes  
and pre-  
sent  
eclipse.

the thyzde Chapter.

43

clere lyght of the gospel, now spred ouer  
all in euery tongue: Euen the naturall  
dome creatures shall testifie/as did the  
erth/the sonne/the rockis &c. and shewe  
god to be fore agreed and to abhorre the  
blasphemies of their maker. And euen  
lyke vengeance is lyke now to folowe ly-  
ke derisions and blasphemies of god and  
of his worde. The very godly cannot dis-  
semble at sicke blasphemies but openly  
refute and rebuke them/saying: Ther is  
oure god in heuyn whō we worship which  
is mighty to deliuer vs. In expresse wor-  
dis they saye: Whom we worship/to sig-  
nify themselves to preche and pronounce  
him to be the very onely god which had  
deliuered them/and this to be his worde  
and the same to be his worship and reli-  
gion which the iewes had/commanding  
them not to fall downe before any image  
nor to geue them any reuerent behauiour  
Wherby ye se god not to be reuerently  
worshipped nor acknowledged but in/ and  
by the same worde which himself geueth  
vs/and sicke reuerent behauiours before  
images which haue not his worde for  
them/but playne cōtrary (against them/  
to be abhorred as cryst and Paul teche vs  
Math. 15. Rom. 14. & 1.

The

The exposition of

The first place teacheth vs to seeke out the promises of God and to consider the nature of faith/how we shuld abyde and depende vpon God for our deliuerance. For the text openly preicheth and prayeth the faith of sicke knowlegers/for the promises require that we beleue that god both may and will helpe vs. But as concerning his will/ther is in some thinges a condicion to be added/as in corporall deliuerances and bodely preseruations/Helpe vs lord/giue me helthe of body/deliuer me out of daunger fro my enemies/yf it be thy will. But the promise of grace/and remission of synnes for cristes dethes sake expressed / onely requireth that the asker beleueth it to be geuen him with out any condicion of his owne merits oz fulfilling of the lawe/as some men yet dreame. For in the remission of synnes and in the imputacion of rightwysnes and lyfe eternall god hath expressed his will / to be asked without any condicion. As hath the text. Every one that beleueth in the sonne hath lyfe everlasting. Wherefore the effect of Cristis passion hath not Winchesteres condicion. But the promises of corporall benefites/not onely require that we beleue the power of God to be myghty enough/ but also

the thyrde Chapter.

46

also that he will helpe vs / yf it please him / when and how he hath decreed it which condicion is not against the nature of faith but declareth an obedience/ for all these must go together / faith / obedience / prayer / to aske and abyde Gods plesure. For so praye Dauid. 2. of the kynges. 15. And these. 3. men permitted the ende and maner of their deliuerance out of the ouer. Vnto Gods will and plesure, whom they were euer redy to obeye. But the glozy of god they defended affirming him to be able enough to deliuer them / so that their faith waited vpon god / for sicke consolation and helpe / and when it shuld please him to sende it them. So that yf we see the corporall promises of the lawe to haue these condicions / but the promises of the gospell of grace and remission haue no condicion / but be made freely in criste and performed to the beleuers.

For the declaracion of the. 6. place / ye shall knowe that therfore be corporall afflictions layde vpon vs to exerce vs to prayer and to exerce our faith as it is in Isaye / Forde in their affliction they seeke the / tribulacion & sorofull groning are to them thy nourtering and discipline Wherefore let vs put away all mistrust / and thinke not oure prayers and his pro-

Corpo. rall promises haue condicions but not promises of the gospell. Df 6. place.

26

Joan. 3.  
In his  
first article  
aga-  
inst D.  
Barnes.

misce

# The exposition of

Wherefore misse to be in Bayne/ yea although we  
 re God adde the condicion (yf it be thy will) for  
 laith B. God deliuereth vs when we call vpon  
 pon vs him to certifie vs of his presence/as it is  
 bodely in the psal. I shall deliuer thee and thou  
 afflict. shalt glorifie me. And when he taketh  
 cions. not awaye oure present calamite/yet ge-  
 psal. 50. ueth he vs Inspicable confort and curen  
 his holy spirit. Wherefore his promyse is  
 neuer in Bayne to the beleuers. And ther-  
 fore cryst commandeth vs incessantly to  
 praye. Albeit the deliuerance be differred  
 to draw forth oure faith hope and patient  
 expectation. But thus to do is harde vnto  
 to reason. For when god deliuereth not/  
 menis myndis be broken beleuing them-  
 selues not to be herde/then beginne they  
 to dout / or to thinke God to be angrye  
 with them/a so to be full of indignacion  
 against god and vtterly to fall from him/  
 as did Saul. which temptacion / sayth  
 must resist and aske encrease the more  
 feruently/perswaded of helpe/ although  
 yet he feleth no helpe nor be lykely to  
 haue any. For god will ether helpe at that  
 present tyme / or sende some consolacion  
 otherwyse / or mitigate the heynnes / or  
 by his meruelous counsell bringe all thy  
 desires vnto a better ende then thyselfe  
 canst deuise or wyll the. faithfull he is in  
 in tem

We must  
 praye in-  
 cessantly

# the thirde Chapter.

47

In temptacion geueth vs a good escape.  
 the miracle is done to conuer-  
 te the kynge to the confession of God/  
 which conuerted expresteth his confes-  
 sion and forbideth the blasphemies. Here  
 be princes taught to abolyshe all vngod-  
 ly doctryne and false worshippings &c.  
 and to be diligent in setting forth godly  
 doctryne and the Cristen religion. For  
 Magistrates shuide be the keepers and  
 mayntainers of the hole lawe perteyning  
 to discipline. For as they prohibit mur-  
 ther although they cannot change menis  
 hertes/so ought they to forbide outwarde  
 idolatrye blasphemies and externe reue-  
 rent behauiour before images as creping  
 to the crosse, kyssynge, and knelynge and  
 praying before them/with all lyke vngod-  
 ly worshippes, honours, rites, ceremonies  
 be they neuer so decent and laudable be-  
 fore men. A execrable before God, for  
 that they haue not his worde for them.  
 For albeit the office of the magistrate be  
 not the ministracion of the spirit/ that is,  
 cannot conuert menis hertes/yet ought  
 he to be the minister to defende godis di-  
 scipline and lawe/a to be the cheife mem-  
 bre of the churche to helpe the other mem-  
 bers that the godly doctryne be taught/  
 maintained, & preched forth to all other.

7

Luc. 16.  
 A xx

This

**The. 4.** This fowerth chapter sheweth the chap. kynge for his vngodly securite in welthe a pryde to be cast oute of his realme / at last for his repentance to be restored. For albeit the kynge had by these interpreta- cions of his dreames / by this miracle & by the doctryne of Daniel a great taile and know- of the almyghty god of Is- rael / yet did his spiritualtye that is to saye: his wyse & lerned men / so the sayers forcerers enchaunters or philosophers so bewitch him that they extolled him vp into suche a securite and pryde that he anon forgote god / forgote himself / and all that God had done to him by these holy me. And therfore he had yet another fere- full vision which is here rehersed of him self / and he was punished / put out of his kyngdome / lost his mynde / made lyke a brute beste / and so after his punishment / restored to his mynde & kyngdome / with an vnfayned conuersion and trew penance / he setteth thus forth his proclamacion.

**Chap. 4.** Nebucadnezar the kynge / vnto all Tepr. peple / nacions / tongues thorow all the worlde dwellinge / wyssheth and prayeth that your peace be ecreased. I know it to be my dewtye to tell you the signes and wonderfull miracles which p most hyghe god hath wrought vpon me. For his to- kines

kens are meruelouse great / and ryght mighty are his miracles / his kyngdome is an euerlasting kyngdom and his powr is perpetuall. I Nebucadnezar / happye and prosperouse in my familie / and ryche in my palace / did see a dreame so ferefull / that my thoughtes in my bedde troubled my head greuously / wherfore I sent oute a commandement / that all the wyse men of Babylon shuld be brought vnto me / to interpret my dreame. Then were there brought before me the wysemen / the soth- sayers of chaldey / astronimers &c. vnto whom I tolde my dreame but p interpre- tacion therof they cold not tell me / vntill at last there came daniel vnto me / whose name is Balthasar after the name of my god / which daniel hath the spirit of the most holy god / and vnto him I tolde my dream saynge. Balthasar cheif master of the wyse men & astronimers all / in whom I knowe to be the spirit of the most holy god and that ther is no secreete mysterye hidde from the / tell me my dreame & what it signifieth. For this was my dreame in my bedde. I did see a tree vpon the middis of the erthe which was fayer and highe The tre was great and stronge / so high that it reched vnto p heuene and might be sene to the farthest parties of all the er-

Baltha-  
sar is p  
most hy-  
ghe ke-  
per of  
tresure.

the /

The exposition of

the branches were fayer & lusty to be-  
holde / A frute so plentiuouse that it was  
meat sufficient for all thinges / Under it  
as it were in a pleasant shadewe there  
dwelt the wyld beasts / and the birdes  
nested in A branches / and all thinges ly-  
uinge were fed of that tree. And whyle  
in my dreame I behelde it / lo there came  
downe from heuen in great speede an holy  
aungell / crying lowde and spryng thus  
kutte downe the tree / and loppe of A bo-  
wes / smyte of A branches / and skatere  
away A frute / and let the beasts & bir-  
des flye their wayes from it / but the stok  
with the rotis thereof leaue still in the  
grownde / with chaynes of A & brasse  
so tyed that he may go and graze in the  
wyld felde and ly down vnder the dewe  
or rayne of the heuens / eating the moyste  
grasse with the brute beasts / and let the  
humane or manis reason be taken from  
him / & brute beastes senses be geuen him /  
vntill the course of seuen tymes be passed  
ouer him. And this thing was decreed by  
the sentence of these speedy watchers in  
the counsell of these holy messagers from  
heuen / that al men lyuinge shuld knowe /  
that p most highest must so rule & raigne  
in the kingdom and empyre of any mortal  
men / that to whom he lyst to geue it / the  
shal

the fourth Chapter.

49

shal raigne in it / and if he lyst / he will ly-  
fte vp there vnto the moste abiecte and  
vileste man. This dreame I kynge Nebu-  
cadnezar did see / and thou Belthasar tell  
me what it meaneth / for all my wyse men  
cannot interprete it to me. Thou cannest  
for thou arte endued with the spirit of  
the holy goddis.

Danielis doctryne had confounded the  
wyse dom of all the kinges spiritualtye / &  
therfore thei envyed daniel and all the ie-  
wes so gretely / and kept the kynge thus  
long from this so godly an open confession  
and general pistle sent forth declaringe  
his faith and repentance. This pistle sheweth  
howe secure prowed & negligent he  
was in his prosperite / Into whiche secu-  
rite negligēce & pryde it is to be thought  
that his enchaunters sothe sayers & spiri-  
tual wysemen had casten him for feare he  
shuld haue left his olde false religion.  
Now therfore the merciful god at last /  
whiche hathe kinges hertis in his hand prou. 21.  
had cast him into a nother fereful dreame  
wher vpon he was thus moued to sprede  
forth the gloze of god & his owne peni-  
tent conuersion. First the kinge confesseth  
his faith / then he sheweth the miracles  
of the 3. former chapters / affirming no  
god able to do these miracles but onely  
the

The exposition of

of god of daniel / and at last he concludeth  
the kingdome of cryste (as it is in the .2. ca.)  
to abyde for ever / god to be the changer  
of kingdome & constitutor of kings . And  
here note diligently / Securite to be the  
companion of welthines / which securite  
casteth downe the kinge hedlong into  
forgetting of god / so that he was become  
negligent & proude & in conclusion lyke  
a brute beast . As saith the psal . When  
when he was in honour he vnderstode it  
not / wherefore he degenereth into beastly  
nes . In this state (as lasse for pite) lye  
many noble men of which securite saith  
dauid / when I was in prosperite / then I  
thought neuer to haue fallen . But per-  
chance of such vngodly securite & welthy  
men / per visitour of wykednes / cannot long  
suffer sicke sewer negligent proude wea-  
l persons to continue / as the scripture  
testifieth . Let al princes beware how they  
stande in longe prosperite and trust & de-  
lyght to mische in the same . I was in my  
house / said Nebucadne . as happye pro-  
sperouse and welthe as any man / althyn-  
gis succedinge to my desyer / myne eni-  
mies all suppressed / no where any man so  
hardy as to make any sedicion / I had ry-  
ches aboundantly / all men feared and reue-  
renced me as their moste mighty kinge  
I had my helthe of bodye / methought I

securite  
is p com-  
panio of  
welthi-  
nes.  
psal. 48.

Edg pro-  
sperite of  
kinge  
wyl haue  
a bitter  
ende.

the fourthe Chapter.

was wyse and prudent / And to be breif / I  
had all things as victories &c. at my com-  
mandement . But yet knew I not how gre-  
uouse a fall and heuy a chaunce stode at  
my doore / & how nigh was the aye p tree /  
& how frayle and brytle is securite & wel-  
thenes to mortall men : whereof god so af-  
frayde me is so terrible a dreame / that all  
things beganne to be to me suspecte / feere-  
full / vnsauory & redye to fall frome . And  
the greatest feare of all was / of some soden  
mischance now hanging ouer my heade  
redye to supresse me . So here we se the fe-  
licite of man in this worlde / which be it  
neuer so hyghe and great yet in a momēt  
maye it be fallen awaye / yea euen a drea-  
me / lo / may tarpe and turne sicke felicitye  
bak ayen in the middis of his course . Sew-  
erly the scripture aboundeth with exam-  
ples teching vs / all present and longe fe-  
licite to be grettly suspect . What a plea-  
saunt fertile country did lot chose him-  
self in Sodoma : he dwelt there long plea-  
santly / but with what perell at last esca-  
ped he : Dauid had goten him at last great  
quietnes sittinge at home / & was he not  
anon an aduouter & ryea and in that wel-  
thy securite with the great displeasure  
& prouoking of gods wrathe did he nowm-  
ber his peple . The riche man in the gos-  
pell

50

¶ ii. pell

The exposition of  
 peell promising himselfe solong lyfe & qui-  
 etnes / harde anon. Wh folc / this nighte  
 shal thei take thy lyfe from the. And the  
 Deut. 32. peple of Istraell as oft as thei weyed we-  
 al and fatte as saith the song of Moses  
 & were dilated / so ofte did thei kikk ayenst  
 forsake / and forget their lord god. Also þ  
 chyrche being vnder the tyrannouse em-  
 perour was the holycr / but after the fa-  
 uour of constantyne and other crysten em-  
 perours it degenered muche from his first  
 beuty into a deceitfull deuill. He defor-  
 mite. And who was happier then adam in  
 paradys / and yet he stode not there long  
 Haue not men reputed most holy / ben syn-  
 ners & yll / and euen the wysest haue ben  
 deceyued / and the moste strongeste haue  
 had a fall. Wherfore right wyse is þ coun-  
 sel of the apostle saying / he that stondeth  
 take hede he fall not. Note therfore howe  
 playnly þ kinge here describeth his owne  
 arrogācy / saynge I kinge Nebucad. was  
 blessed happye &c. he saith not / the god of  
 heuen made me thus happye and so ful of  
 prosperite and welthe / but I was happye  
 quiete riche victoriouse sewer &c. and all  
 thorowe my owne wysdome, prudence &  
 policie. But when god (as saith dauid)  
 had hidden his face from him / he was a  
 fraide / God hid his face from this se-  
 uer

the fourth Chapter. 51  
 wer negligent and proude kinge / for that  
 he trusted more in his owne then in the  
 kingdom of god. And as dauid was iuged  
 of god / and rebuked by Nathan / eue so by  
 this dreame was Nebucadnezar iuged of  
 god / and of daniel by the interpretacion  
 therof corrected, and called to repentāce  
 lest he shuld haue ben condemned with  
 the worlde. Trouble punishment and per-  
 secucion begyne at the howse of god.  
 Wherfore god by this dreame not onely  
 correcteth and punisheth this king / but  
 also cōpelleth him to serchout & to knowe  
 þ meaning of his dreame. But he synned  
 gretely in that he firste in the beginning  
 askid not counsell at the seruant of god  
 but at the manicles of the deuil / Cleare  
 is the testimony of dauid / sayng / oh lord  
 I call thy testimonies into my counsell.  
 Wherfore when þ wyse of þ worlde could  
 not interprete these dreames / and daniel  
 coulde do it / it is signified not onely the  
 same to be trewe (lorde bringe thou to vs  
 helpe / for Bayne is the helpe of men) but  
 also god alwaies before þ reueling of his  
 worde to confounde the wysemen of the  
 worlde / Wherfore þ king callinge daniel  
 to interprete his dreame / cōmendeth him  
 first / of his name / of his spirit / of his pa-  
 storall office & of his coninge and lerning  
 W. til. that

must  
 Iere. 27.  
 and 49.  
 Prou. 11.  
 Luk. 23.  
 1. Pet. 4.  
 kynges  
 ought  
 first to  
 aske coun-  
 sell at þ  
 seruants  
 of god.

The exposition of  
that thus the doctryne of p<sup>r</sup> <sup>at</sup> the might  
be ashamed & the worde of god flourish  
in his kingdom. As miche <sup>as</sup> said of p<sup>r</sup>  
narracion of his dreame & of the vocacion  
of daniel to expounde. Nowe let vs he-  
are daniel declaring his dreame and cal-  
ling the king to repentance.

**Text.** Then Daniel called Belthasar be-  
ing amased spake not almost of an houre.  
He was so astonned that the kynge began  
to awake him oute of his troublous cogi-  
tacions and heuye mynde sayinge: Bel-  
thasar/let not my dreame nor the inter-  
pretacion therof in any wyse trouble or  
hurte the. Vnto whom Belthasar ans-  
wer: sayinge: Ah my lord and kynge.  
This dreame come vpon thyne enemies  
and the interpretacion therof vpon thyne  
aduersaries. The tree sene of the so gre-  
te, so hyghe, &c. it is euen thou thyself (oh  
kynge) so greate and mightye that thy hy-  
ghe maieste attayneth to the heuens and  
thyne imperye vnto the farthest costes of  
the erth. And as towching him/oh kynge/  
(whom thou didst see a watcher/an holy  
one flying downe from heuen crying/kut  
downe the tree and destroye it/permit-  
ting the stok with the rotes to stand still  
in the grownde/the same in chey-  
nes to go graze vpon the felde and to lye  
vnder

vnder p<sup>r</sup> dewe & rayne from aboue/cōman-  
ding him to eate w<sup>th</sup> the beast is tyll his. 7.  
tymes be past) this is (oh king/the inter-  
pretacion & sentence of the most hyghe  
decreed agaynst p<sup>r</sup> (my lord & kynge) When  
shall cast p<sup>r</sup> forth to dwell with the bestis  
of the felde/suffring the to eate & fede w<sup>th</sup>  
their ovyen and thou shalt lye wett vnder  
the skye tyll thy seuen tymes be past/that  
thou shuldst knowe the most hyghe god to  
be kynge and ruler ouer all the realmes  
of mortall men and to geue them to whom  
he willet. But what signifieth the stok  
with his rotes to remain in the grounder  
verily that thy kyngdom shall stande to  
thyself to enioye it so long as thou shalt  
aknowle the god of heauen to be lord  
& king ouer it. Wherefore (oh my king) let  
my counsell please the/allowe it/redeme  
thy synnes w<sup>th</sup> ryght wysenes & thyne ini-  
quities w<sup>th</sup> iust doing to the poor afflic-  
ted/so that thy felicity may be prolonged.

Daniel was of a more feruent & faith-  
fuller spirit toward his kynge/then be-  
now a dayes these flaterers so ryghe the  
in fauour feeding their affectis. For he so  
loued him/that he wolde tell him p<sup>r</sup> trwth  
were it neuer so odious, bitter, & displea-  
saunt vnto him. But in that he stayed so  
longe ere he spake/he declareth his pru-  
dence!

The exposition of  
 dence/both because he wold not seme ras-  
 she & also lest he shuld apere to retoyse of  
 the kingis misfortune. For albeit he was  
 now with his countrymen in captiuite/  
 yet wolde he be faithfull to the king and  
 honour him iustly/yea although he knew  
 how tender and delicate be princes cares  
 corrupt with the gloriouse glaueringe of  
 flaterers/and therfore the soner exaspe-  
 rated with sharpe and heuey tydings.

The astounded slaknes of daniel caused  
 the kinge to be the gredier of the trewth/  
 which also seing the prophete to be so trou-  
 bled in himself/& as one not gladly wil-  
 ling to tell him of sicke heuines/was the  
 more desyerouse to heare it and to haue  
 his counsell. For the kinge perceyued so-  
 me waighety thing to be signified against  
 himself. For where the diuine iugemēts  
 so feare an innocent prophete/miche mo-  
 re shuld they be terrible to a wyked king.  
 But yet the goodnes and icntelnes of  
 the kinge apereth agayne/in that he anima-  
 teth the prophete exhortinge him to tell  
 it whatsoeuer the dreame be/pardoninge  
 him whatsoeuer he shall saye: But daniel  
 elegantly and wysely first mitigateth  
 the mater/praying that these mischances si-  
 gnified/might fall vpon the kynges eni-  
 mies. By which wordis/he nether spea-  
 keth

## the fourth Chapter.

53

keth agaynst gods will/nor yet dissim-  
 bleth/but sheweth himself to be heuye for  
 the kinges misfortune/declaring himself  
 to be the kynges frende/or els he shulde  
 haue wysshed euyl to himself. As though  
 he shuld haue spoken playnly/for that I  
 hold my peace so long/thinke not that I  
 dowe of your dreame/but because I per-  
 ceue it to be a fearfull vision/I pray god  
 that it fall not vpon you.

Daniel in telling the dreame / dige-  
 steth it goodly into thre partes / first de-  
 claring the felicity and prosperite of the  
 kyng. Secondarily his punishment.  
 Thirdly his repentance. First he telleth  
 him that the tree so great and hygh with  
 all hir beuty / birdis / beastes and fru-  
 tes &c. signifieth the kyng Nabucadne-  
 zar: for that god had subdewed to him all  
 other realmes / wherof before/ he was  
 called the golden head, and that not one-  
 ly for his ample power / but also for his  
 hygh arrogancye and pryde attributing  
 to himselfe in his securite the glorye of  
 god/whose imperye is ouer heuen and  
 vniuersall erth. He also magnified him-  
 selfe the more for his often victories.  
 For he was the Monarch of the worlde.  
 And his name was fered ouer all. The  
 fayr branches of it / are his myghty no-

The 62<sup>a</sup>  
 ches.

bles

The exposition of

The frutes and princes. The plentiuouse frutes  
 tes. signified his verely rentes and giftis to  
 his subiectes and all nacions willingly  
 brought him. By the birdes nesled in the  
 The bir- branches, were signified his hygh, lerned,  
 des. wyse men sothe sayers &c. taken as spiri-  
 tuall men, being of counsell with his god,  
 dis, to bringe to the kynge their oracles  
 Mat. 13. answers from them / for this beky brode  
 2.8. delyghteth yet to sitte and nesle a loft in  
 The bea- their casy pleasant nestis. By the beastis  
 stis. lyinge vnder the tree / he signified the  
 subiectes and comons lyuing quietly vnder  
 his lawes / defended by the kynges  
 power / and as it were vnder his winges.  
 Perne ye And as this goodly myghty tree fedde  
 kynges. & defended all these creatures / so ought  
 the godly kynges as I say sayth / to be the  
 nourcers and feders of their subiectes / se-  
 ing them vertuously brought vp in gods  
 lawes / defending the innocēt poze afflic-  
 ted with iniuries / and punisshinge the  
 The of- malefactours. For it is their office / not  
 fice of onely to defende the publyk peace but al-  
 kynges so punissh the malefactours and pre-  
 serue and promote the godly lerned and to ta-  
 ke charge lyke a father and mother ouer  
 the church of criste, seing it taught gods  
 worde faithfully and purely / quenching  
 idolatry / and suppressinge all supersti-  
 clouse

the thyrde Chapter.

54

clouse rytes &c. and tradicions of men.  
 Hitherto pertaine all the places concer-  
 ning Magistrates, which kings and prin-  
 ces ought to know / for the good workes of  
 kynges and princes are to do their office  
 expressed in the scripture. Also the com-  
 peple and subiectes signified by the lyue-  
 ly fowles and beastes fedde out of y tree /  
 their office and dewty is to geue thankis  
 to god for the frutes and shadowe of their  
 tree / and serue and obeye their prince  
 praying incessantly for him. And albe it  
 the golden head and this fayer tree signi-  
 fied the Babyloni monarchie and kyng /  
 yet pertaineth this doctryne vnto euery  
 emperour and prince yet lyuing which do-  
 inge his office / is the Very golden giste  
 & most flourishing frutefull tree of god.

Secondarily where he seeth the speedy  
 watcher and holy aungell so haastely de-  
 scending &c. He monissheth the kynge  
 warning him of the iugement of god and  
 of his owne humiliacion and detection.  
 For the Voice of the holy watcher was p  
 sentence and decree of the most hygh god  
 against the kynge / which sheweth his aun-  
 gels thus to serue kynges and all good  
 men / which are sayd to come downe that  
 they shulde knowe manifestly whether  
 they were so great arrogancye, securite  
 and

The expofition of

**Aungels** and ingratitude in the kynge oz no/as in come Gene.ii. The lord ſpeaketh lyke wyſe of downe. p Sodomites. I will go downe & ſee whe. Cap.ii. ther the noyſe which is comen bp to me be done in dede. And aye/when they had buylded the towz of babel. The lord went downe to ſe the cyte/which phraſe of ſpeche lerne allinges to not be to ſwyft in ſentence geuing/but befoze all things/diligently to ſerche oute and knowe the cauſe. Here therfoze fiſt camedowne the aungels and knewe the arrogancye & negligent ſecurite of the kynge. Wherefoze they cut downe the tree. That is to ſaye/caſt downe the kyng from his dignite and honour/and let him be humbled. Then was he for his melancholy furyc and haſtines caſt oute of his realme of his owne nobles/which was for that tyme his confuſion & deſtruction. And now he not being acknowledged of his nobles nor of his comdes/it is berefyed his branches to be of, both greate bowes and ſmall twigges/and all bothe his birdes and beaſtis to flye from him/oh merue- louſe ſoden mutacion of þ hyghe hande of god by his juſt iugemēt to leſe his ſubjects becauſe himſelf wold not be a ſubject vnto God/which becauſe now he lyued a beaſtly barbaroſſe lyfe beinge mad and out

the fourth Chapter.

47

out of his witte/he was counted worthe- ly with beaſtis/as to eate lyke meat with them/to lye wett in ſtormes without/& to be aſſociated with them/his heare/his nayles ouer growne / & his bode made harde and wincled with cold and heate And that by ſeuen tymes/that is half an hcbdomade euen thze yeres and an halfe. For the perſians diuide the yeare into 2. tymes/that is/into wynter & ſomer/oz 7. tymes/is taken for þ juſt complete tyme ſufficiēt for his puniſhmēt geuen of god.

And here be we lerned þ holy a waking aungels to be the keepers of godly kinges & their realmes in all their wayes/as ſaith the pſal. The aungell of the lord buſ- worketh rownd aboute þ godly. Hitherto pertaineth the exam- ples of godly kinges, of whom there was euer but a fewe euen in þ peple of god wytnes Ieſus Syrach 49. Alſo the holy watching aungels do threaten plagues vnto vngodly emperours and princes/as ye here ſee him crye kut downe the tree/where ye ſee the example of arrogant, proude, ingrate, negligent princeſſes, tranſgreſſours of gods lawes and the number of them to be great in the peple of god/vnto whom their deſtruction is tolde them befoze of the prophets/As ſaide Jonas to the king of Ninuities/ There

**Aungels** kepe kyn- ges and their realme.

To wy-  
ked kyn-

ges god  
thre-  
neth de-  
struction

be

The expoficion of

the fourth Chapter.

56

To þe be yet but .40. dayes before thy destruc-  
 pence/ cion/ At laſte/ we be lerned/ god to mitt.  
 payne be gat the plagues to the true repentate/ as  
 mitiga- biddeth the holy watcher/ the ſtok with  
 ted. the rotes to remayne/ that is/ his king-  
 dom not utterly to be deſtroyd/ yf he re-  
 pente/ example of Ninue/ which repen-  
 tant was reſcued. For the watchinge  
 of god is holy aungell ſayde: Thy kyngdom ſhall  
 the fere ſtand ſill to the as long as thou aknow-  
 of god is the only way to kepe real-  
 me. way to be of God. So that in fine/ he ſaith no  
 nother waie to be to conſerue a kingdom  
 but to abyde in the feare of god as teſify-  
 eth the .33. Pſal. of all kings & princes wor-  
 thy to be lerned.

Jesus is the ſermon of daniel is the ſome of þe  
 þe mouth of god. hole diuine ſcripture / Jesus to witnes e-  
 of god. uen the mouth of god, commandinge to  
 preche the lawe & goſpel/ thus ſaing, pre-  
 ach ye in my name repentace and remis-  
 ſion. The counſel of daniel is the worde  
 of god as it is clere by dauid daniel's bro-  
 ſelought ther in cryſte/ ſaing. The worde of god is  
 to be ge- my counſeller. As daniel hath taught þe  
 uen to ſo it behoueth þe to teche other/ as ſaith  
 kings. Paul/ diuylde truely & imparte the worde  
 of god to other/ wherfore whẽ daniel wyſ-  
 ſhed that his counſel might pleaſe þe  
 he wolde teche the kinge no nother waye  
 to eſ-

to eſcape the wrath of god to come, then  
 by repentace accordinge to the lawe and  
 ſo to beleue all his ſymes to be forgiven  
 him/ for/ and thow we onely the faith and  
 conſi- of the mercy of god / promiſed  
 in cryſte.

Herof may the godly ſprited be led in-  
 to the knowlege of the other iugements  
 of god. For god nowe puniſheth to amen-  
 de þe/ w ſhal at laſt / if we amende not/  
 plage þe to puniſhe þe. Nowe he ſeeth  
 the figge tree planted in the byne yarde/ &  
 he coming to ſeke therof frute/ & none fyn-  
 ding/ biddeth þe byne keeper/ kut it downe/  
 ſaing wherfore occupieth it the grownde  
 vnto whome he anſwerthe. Sir let it yet  
 this yere growe vntill I haue digged it  
 aboute & dugged the rote/ And if it bringe  
 forth the frute it ſhal ſtonde / oz els let it be  
 kut down. The vntuſty ſone taketh his  
 fathers ſubſtance and ſpendeth it vicio-  
 uſly / & at laſt was compelled to come to  
 the hoggis troſſe for hunger / but after-  
 warde he repented him remembryng his  
 fathers benigne / and ſo he retourning  
 home is receiued with the grete loye. Let þe  
 conſerre theſe & lyke parables with this  
 ſtoye/ And we ſhal lerne our firſt parent  
 Adam created of god to haue bene in ſo hi-  
 gh a dignite that he might haue bene  
 com-

And

Luke. 13.

The exposition of  
 compared with the aungels / reaching to  
 heuen, for that he was so excellently  
 with gloze & innocencye / beinge swer/  
 immortal / and lord of the creatures of  
 the erth / of the sea and ayer / made vnto  
 the image of god. But yet did this vnhap-  
 py felicity make him forgete god his ma-  
 ker / and as an vnprofitable tree to be kut  
 out of paradise. But yet abode the stok in  
 the rotes / and in criste was his dignite  
 conserued yea and encreased to / in that  
 he repented. And euen thus haue we our-  
 selves lost our kyngdom / looking for greuous  
 punishment / vnesse we obeye this  
 most holsom counsell of daniel / which con-  
 fesseth also all the scripture geueth vs / and  
 cryst exhorteth vs earnestly therunto.  
 Onely the deuyl reclameth and butteth  
 vpon the bowels of mercye / oure myndis he  
 puffeth vp / and entyseth vnto vnrigh-  
 wysnes to make vs his perpetuall cap-  
 tues. The hebrewe text hath redemeth  
 synnes with rightuousnes. Of the which  
 the defenders of their merits and aduer-  
 saries to faith iustifying / can take no hol-  
 de as they seme to themself. For the very  
 rightwisnes or forme of rightwyse ma-  
 king before god is onely of faith wherby  
 oure synnes be forgiven / of y<sup>e</sup> which faith  
 trew almoste, and workis of mercy pro-  
 ceede

the fourth Chapter. 57  
 eede as doth the light from the sonne and  
 heat out of the fyre. Synnes be redeemed  
 before god in the rightwysenes of faith.  
 And they be redeemed before men in the  
 rightwysenes of the lawe / of good wor-  
 kis / of mercye / as y<sup>e</sup> se here the almoste to  
 the poze to folowe at the redeming and re-  
 mission of synnes before god in the right-  
 wysenes of faith. So that the kynge iust  
 dealing his mercy compassion of the poze  
 were the testimonies of his repentance  
 men.  
 A iustification by faith. This counsell of  
 daniel containeth the hole lawe & gospel.  
 First to know our synnes by y<sup>e</sup> lawe / then  
 to repent / and by faith to be absolved / of  
 which all / as out of the tree ther procede  
 y<sup>e</sup> frutes of repentance & faith that is the  
 workis of loue and mercye to the poze af-  
 flicted. This counsell of daniel geuen to  
 the kyng declareth / God straightly to re-  
 quire of the kynge and princes not onely  
 the obedience of his ten commandemēts  
 but also princely iustice that is the dili-  
 gent cure and charge of his chyrche /  
 which was then (as it is now) cruelly  
 entreated in captiuite of menis tradi-  
 tions / by the chyrche vnderstande his  
 subiectes to whom the kyng e<sup>n</sup> a pu-  
 blike peace and fredome quietly to heare  
 cryst the worde of god preched. And what  
 Daniel taught his kyng / the same ought  
 all

The or-  
 der of iu-  
 stificaciō

a vniuersal

The exposition of  
all preachers to teche their kynges. For  
danielis doctryne pertaineth to all em-  
perours and kynges and preachers vnto the  
worldis ende / and especially vnto this  
last tyme of the last Monarchie wherin  
the same face of church apereth / which  
then was sene.

¶ Nevertheless yet came all these thin-  
ges ouer the kyng Nebucadnezar. For af-  
ter .12. monethes / the kyng walkinge in  
his princely palace of Babylon sayd thus /  
Is not this great and mighty Babylon  
which I myself haue buylded by my own  
mighty power into the glory of my ma-  
iestey a worthy beuote for a kinges house  
a familyer Whyles the kyng was thus  
spaking / there fyledowne a voice from he-  
auey sayinge: Vnto the (oh kyng Nebu-  
cadnezar) it is answered and decreed  
that thy kyngdome shalbe taken from the  
thou shalt be casten out from mens compa-  
nye / and with wyld beasts shalt thou  
lyue / eatinge grasse lyke an oxe tyll thy  
seuen tymes be passed ouer / to the tenth  
thou shalt knowe the moste hygh God  
to gouerne and rule the kyngdomes of mor-  
tall men / to change and to geue them to  
whom he willet. And euen in the same  
hower was this thing so fulfilled in Ne-  
bucadnezar / that fro men was he casten  
forth

the fowerthe Chapter. 13  
forth to cate grasse lyke an oxe / to lye  
forth wette vnder the skye vntyll his hea-  
res were growne lyke feathers of egles  
and his nailles lyke the clawes of byrdes  
These wordes speaketh the kyng of  
himselfe as it were spoken in the persone  
of another man. All these thynges came  
to him / because he corrected and fered by  
dreames and monished by Daniel / yet  
wold he not repent and amende his lyfe.  
Neither did it repent god of his sentence.  
But he toke him in the middis of his vn-  
godlynnes when he thought himself most  
seuer & welthy blowinge forth his owne  
glorious pryde / his triumphes and ma-  
gnificence not rendering the glorye vnto  
god / and therfore by this voice from he-  
auey was he thus condemned and pu-  
nished. God had tarped longe enough  
for his repentance but because he was eue-  
ry daye worse and worse he printed into  
him the depelyer his punishment / rebu-  
kinge him the more sharply. But here let  
vs note the condicion and state of an im-  
penitent kyng for all his godly teachings  
prechings to him exhortacions monitions  
and godly books deliuered him by his pro-  
phetes and lerned men. He walked vp  
and downe / which is a token of any idle  
and priuate persone / he behelde his glo-  
rious

The exposition of  
 rouse costly buyldings/with such wordis  
 as declared wherin stode his transitory  
 felicitye and Bayne affectis. Here thou  
 seist a kyng ouer so many nations prouin-  
 ces and tongues ydely walking praysing  
 himself/as though in all his so wyde a  
 realme there had bene no seruise thinge  
 for him to do. How many poore afflicted  
 persecuted good men were there oppres-  
 sed: was daniel and his felowes, the pe-  
 ple of god there preching vnto him in ca-  
 ptiuite/ all (thinke ye) well entreated?  
 Wanted the kyng at that tyme no good  
 counsell nor learning: where stode the po-  
 re men with there causes to be heard?  
 Whatsoeuer honest paste tymes (as they  
 call them) be imagined for kyngis to re-  
 create their spirites, pressed with studye  
 and labours for the preseruacion of their  
 realmes defense of their poze and punis-  
 shing of malefactours yet in their passe  
 tymes/let them beware lest iustice/equi-  
 te and iugement be neglected/as they  
 were in this kyngis ydle deambulacion.  
 For by sicke ydle securite kyngis haue  
 fallen with Nebucadnezar into arrogan-  
 cy, pryde and at last into blasphemyes/  
 and so cast out of god from their realmes.  
 And especially sicke noble men as haue  
 bene endued with great giftis & prospe-  
 rouse

the fourth Chapter.

59

rouse successes. For when they worship  
 their giftis/their power, strength, trium-  
 phes, victories/their ryches &c. as their  
 strange gods/then beginne they to despi-  
 se the very god. Whose comminacions  
 once neglected, they wyl themselves to  
 be worshipped for goddis. Example of  
 Sennacherib thinking himself stronger  
 then God. Timothe of Athens boasted  
 himselfe openly in his oracion sayinge:  
 This victory haue I done and not fortu-  
 ne. Great Pompeius sayd he wolde with  
 one spurne of his foote fill all Italie. And  
 thus by sicke securite fell Nebucadnezar  
 into pryde and synned agaynst the first  
 table, trusting to himselfe to his owne wyse-  
 dom and strength/right wysnes, policie  
 and power/of which ydolatrie he fell into  
 the breaking of the second table/euen in-  
 to the oppression and persecutinge of the  
 churche of God. Also/ God not to maye  
 bere nor suffere long these sewer and wel-  
 they proude contemptners of his worde/  
 namely the rulers of his peple/not onely  
 by all the comminacions of god/but also  
 by the example of all kynges and prin-  
 ces destroyed for their securite and pryde  
 we maye well confirme it. Howe misera-  
 bly was Sennacherib destroyed?  
 Timothe/aftir that proude sayinge/no-  
 thing

Sennac.  
 Timoth  
 Athene.

Pompei  
 the great

Sewer  
 a proude  
 kynges  
 god ha-  
 teth.

H.iii.

The exposition of

thing prospered. And howe wretchedly Pompeius that byspurner of the erth perished/Lucanus describeth it. And how heuie was the image of this kynge/Daniel here paynteth him/tellinge him not onely to lese his kyngdome/but also his mynde and gloze which was muche better. Furthermore that this example of the wrath of god not being able to bere fower and prynces be not wryten for ploughe men and carters/but for emperours and kynges to lerne them most of all to fere god when they most flourish/haue yet moo examples. If god in dauid crystes father might not bere the transgression of his .ic. precepts/but for his sake onely caste him out of his kyngdom/bndowed and certayn is it/none of the kynges of the erth to stande longe unpunished in their securite and pryde. Wherefore let all good prynces lerne this lesson longe to rule well/euen not to worshipp themselves and their actes but to worship god as he techeeth them/nether their owne belyes and lustes to nourishe and feede/but to nourish the church of cryste.

What prynces for albe it the kyngdome be the houses build do and houses of the church / yet for the true churches sake do the kynges and their kyngdome prospere and flourish

the fourth Chapter.

60

as witnesseth the scripture. Wherefore let all emperours/kynges, and prynces, sewer and proude wryte in the middis of their hertis this saying of Daniel. Thy kyngdom shall be taken from the/to teche the to knowe the moste hyghe god to rule and gouerne mortall menis kingdome/and to geue them to whom he lysteth. For what els dothe daniel here teache but all suche weak, sewer emperours kynges and prynces to be plagued lyke Nebucadnezar yf they repente not and cease their persecution of crist and of his church this daye captiued vnder their vngodly articles/actis / institutions and traditions, contempning gods ministers callinge them to a better mynde/as did here the kynge despyse daniel admonishing him/wherefore was he depriued of his kyngdome wytte and mynde to.

But after this/I Nebucadnezar lysted by myne eyes into heuen and came agayne to my mynde. And I blessed the most hyghe god/the everlastinge lyuinge god I praised/and magnified/whose regall power is perpetuall and his kyngdome dureth for euer and euer. For all the inhabitants of the erth are naught and nothinge esteemed in comparison to him/which at his pleasure doth what he lysteth

h. till.

as

Text.

The exposition of  
as well with the company of heauen as  
with the dwellers vpon earth. Neither  
maye there any man let or holde bak his  
hande/or saye to him/what doist thou? or  
wherfore hast thou done thus? In this  
same tyme my mynde came againe to me/  
I receiued ayen my glozy / the magnifi-  
cence of my kyngdome / my imperiaall ma-  
iestye / my shappe and forme were restor-  
ed to me / My counsellors and my nobles  
sought me oute / and I was forestored in-  
to my kyngdome that my maiesty was  
more ample then before. Now therfore I  
Nebucadnezar prayse / extoll / magnifye  
the kyng of heauen / all whose workes be  
true and his wayes right and iust. It is  
he that maye caste downe full lowe the  
proude.

*212. 4. 1. 5. 6.* This deteccion and humiliacion might  
not the kyng knowe beinge in his  
securite and arrogant pryde. For then he  
blasphemed / he compelled men to idolatrye / and was an heuie burden to all his  
realme. But now he tamed and plagued  
of god / beginneth to repente and is now  
restored to his mynde / now thus afflicted  
he knoweth god and himselfe / he murmur-  
eth not against god for thus punishinge  
him / but he breketh forth into his prayse  
confessing his iust dealinge with him for  
his

the fourth Chapter.

61

his offences / thus to be punished worthe-  
ly / which he coulde not haue done except  
god by his graciouse goodnes had thus  
lysted him vp and geuen him vnderstan-  
ding. Here therfore haue ye an example  
of a penitent kyng / which delyuered from  
his miserye geueth god thankis / accor-  
dinge to gods promise, saying. Call vpon  
me / and I shall delyuer the / & then shalt  
thou glorifye me. First here is described  
the affect of a penitent herte in his tribu-  
lacion and arysinge therout / confessinge The con-  
fession of  
god to be iust in his threatis of the lawe /  
and to be mercyfull according to his pro- a peni-  
mises of the gospel. Thus did kyng da- tent.  
uid repente and make his confession in  
the. 51. psal. And daniel lykewyse cap. 9.  
powereth forth his herte before god / tra-  
chinge so lykewyse to repente and to be  
conuerted to God. Secondarily he ex-  
presseth the frute of a kyngs repentance /  
that is to wete / God to geue miche more  
ample giftis to the repentant then he toke  
from them / as ye see him to haue done to  
Job in his last ca. And daniel / for his mi-  
series / oh how greate rewardis receyued  
he? Thirdly he expresth the forme of  
thankis geuinge / euen to affirme god to  
raigne all ~~the~~ psalm. 118. and also in the A vnde  
hole psalter. For what els is the psalter  
boke

The exposition of :

The psal booke then the glasse of the most holy tri-  
ter is p nite into this ende wyrtyn for the chr.  
booke of p che of the lyuing god/to lerne so to repen-  
trinite. te and aftr our delyuerance to geue than-  
kis to god as here do the kynge.

Now sith all things be wyrtyn/as Paul  
saith / for owz doctryne / let vs beholde  
whether there be not yet dayly daniels  
with their felowes sent vnto emproues  
and kyngdoms admonishinge them of ly-  
ke mutacions and soden fallis / consydey  
how their wordis be regarded and their  
personas entreated. And whether for  
their cruell persecucion they be not, or ly-  
kely to be shortly kut downe lyke this  
tree/caste oute of their dicions empyres  
and realmes, demented with deuyllishe  
doctryne degenerated into brute beastis fo-  
lowinge their sensuall beastly lustes / ha-  
uing their consciences fettered with me-  
nis tradicions / snarled with superstiti-  
ouse ceremonies and romish rytes / lying  
yet still without the trewe chyrche, naked  
all vertu in stormes and derkenes of er-  
roures more palpable then in the seruitute  
of egypt/because they will not receyue  
fre gospell of the lybertye of the spirit to  
be regenerated by faith / & so to do cryste

1. Cor. 1. vpon them, to be kouered with his right.  
Galat. 3. wysenes holynes &c. for these dreames  
and

the fyft Chapter.

62

and visions be dayly sene / & as the first  
Monarchye was by daniel propheted to  
be kut downe/euen so is this last Monar-  
chy of the Romans threated lyke wyse  
of the watching aungell to be shortly smy-  
ten downe / and the euerlasting kyngdom  
of cryste to be reueled vnto all flesshe,  
newly rysen from death vnto euerlasting  
lyfe / in which he graunt vs with his fa-  
ther & holy spirit to lyue for euer / so be it.

The argument of the. 5. chap.

This chapter declareth the miserable  
fall of the last kynge of Babylon / & heu-  
macion and ende of his kyngdome for  
his idolatry and so greuous synnes com-  
mitted against the firste precept. Here is  
described a superfluous fest full of exces-  
se / euen a very beastly banquet / where vnto  
kyng Belsazar biddeth his nobles / in  
which is manifestly shewed into what an  
vnhappy ende sicke vicious intempera-  
te exesse cometh. All kynges and prin-  
ces maye lerne of this fall of so hyghe a  
kyng to feare and to worshippe God as  
the. 2. psal. teacheth them / lest of God the  
translator of kyngdoms they be depriued  
their realmes with Belsazar.

The kynge Belsazar made an exce-  
ding feste biddinge therto a thou-  
sande of his princes and nobles in  
whose

Text.

**The exposition of**  
whose presence he dronke the wyne / at  
the workinge of þe wyne he comanded the  
golden and syluer vessels to be brought  
forth / whiche his father Nebucadnezar  
had taken awaye out of the temple of Je-  
rusalem / that the kynge / his nobles / his  
myres and concubines might drinke out  
of them / whiche done / or in doinge / they  
praised and worshipped their owne gol-  
den / syluer / coper / / tree and ston-  
ney goddis.

Hytherto god hath set forth his glorie  
in the conuersion of Nebucadnezar / now  
he declareth his gloriouse powr in de-  
stroying and an ende making of so migh-  
ty a monarchye of the vngodly Babyl-  
nites / whiche destroyd / he with great glo-  
rye wolde sende home agayne his peple  
to buylde vp a temple more gloriou-  
se then before. In the former chap. ye see  
a kynge repenting himself and bringing  
forth the true worship of god / whom god  
orned and endued with giftis. Now ye  
haue a contrary example of a wyked kyn-  
ge restoringe idolatrye / not repentynge /  
whom God therfore casteth downe and  
geueth his kyngdome to other men.

**Nebuca.** Now were the .70. yeres expired in which  
the iewes (as Jeremy tolde them) shuld  
continue in captiuite / for Nebucadnezar  
reigned

the fyft Chapter.

63

reigned .45. yeres / whose sonne Eulme. Eulme.  
redach folowinge his fathers godlines /  
and renderinge vnto kynge Jeconie his  
regall honour / endewing the iewes with  
many greates benefytes / reigned .23. yeres.  
Him succeded this laste vngodly kynge  
Belsazar reigning .3. yeres vnyke his Belsaz.  
predecessors restoringe idolatrye / whiche  
to shewe himself the enemye of the true  
doctryne and to confirme idolatrye pro-  
phaned and polluted the holy vessels be-  
longing to the temple of god / with man-  
ifest contempt blasphemynge god / as did  
Rapsaces and Sennacherib / and as the 4. of the  
iewes at last derided cryst saying / yf thou kynge.  
be the sone of God descende from the cap. 18. 19  
crosse. There must therfore nedis great  
plages folowe siche blasphemyes and con-  
temptis of god as threateneth the .2. pre-  
cept / god will not reken him giltles that  
blaspheme his name & c. for nether the  
sone nor the erth / nor the rockis of stone  
nor any creature maye suffre their maker  
so to be blasphemed and despyed as ye  
maye se it / at the death of cryst where the Mat. 27.  
sone with drawe his lyght / the erth trem-  
bled and quaked and the rocks braste in  
sonder. Here shall ye see the lust iugemēt Note  
of god / and what maner an empowr and this dis-  
pauce he wyll suffer to raigne when he gently.  
enten.

The exposition of  
entendeth to kutof and translate their  
kyngdoms / that is to mete / drunkenes /  
bellybeastis / Voluptuose tyrants / con-  
tuous oppressours of their comdes / furio-  
se murtherers of innocents / persewers of  
cristis religio / ydle belys / schers of their  
owne Bayne and carnall plesures / depen-  
ding vpon their flaterers for glorie / lo-  
uers of women / contemptners of right  
wysenes / fauozers of malefactors / blas-  
phemers and idolaters. Euen sicke as  
were Sardanapalus / Helio gabalus and  
this last kyng of Babylon / which in ban-  
keting with his whores in a blasphemous  
spight of the god of Israel / thus abu-  
sed his holy vessels, drinkeynge drunken  
out of them with her lots, which because  
he wold not be monished with his grand-  
fathers punishment nor take ensample at  
his repentance, god toke this heuie ven-  
geance vpon him and his realme. Nebu-  
cadnezar was ~~downe~~ downe to be exal-  
ted / but Belsazar was deiectioned to be  
all Babylon vtterly destroyed / As I say /  
Abacuk / and Jeremy had prophected be-  
fore. In this destruccion of the first Mo-  
narchye lerne the figure of the destruc-  
cion of the worlde in this the ende of the  
last Monarchye / when thou seest lyke em-  
proues & kynges toraigne ouer the world  
for

the fyft Chapter.

The exposition of

re p Sodomit's suddenly bywares oppressed. Thus were they drowned with No-  
has floude. And so shall all the worlde at  
last be suddenly destroyed with fyre. Where-  
fore let vs suspect all sicke welchye and  
vngodly securite. Here ye see how that in  
tyme of bataill when he shuld haue cal-  
led vpon the very god/he called together  
his princes to eat and to drinke beynde  
all mesure and to worshippe false gods.  
And when his enemies layd awayt to de-  
stroye him and his cyte, he contempned  
them as one sewer enoughe, seruinge not  
god/but his bellye. And when he shulde  
haue bene compassed with his armed host  
he sate drinking and eating excessively  
among his Bayne flaterers and soft her-  
lets. Now was sage daniel farre from the  
court/and yong minions were of Roboas  
counsell. Nowe were his spiritualtye as  
his sothesayers, dreame doctours, enchan-  
ters, sorcerers, diuines at his hande tea-  
ching him in all securite to blaspheme  
deryde and to contempne the god of da-  
niel. And in despyght of him thus to abu-  
se and prophane the iewels of his house.  
I will not here with an allegory applyed  
to oure tyme/touche oure spirituall Ma-  
gos and subtile sorcerers/enchaunters/  
and bewitchers of their empowres Bel-  
sazars

An alle-  
gory in  
silence  
expresse-  
ly omit-  
ted.

the fyft Chapter.

65

sazars/with flaterye and polytyk persua-  
sions auertynge them from daniel's doc-  
tryne and holosome monitions vnto their  
olde papistrye/so vigilantly obseruynge  
and waytinge vpon empowres and prin-  
ces affectis, to sette to their wynges the  
swiftlyer to flye and folow their deuillish  
dampnable counsels making them dron-  
ken of that Babylonish bloody whores cup  
of abhominacion/that they might p more  
blasphemously abuse and prophane the  
holy vessels of godis temple/euen to per-  
secute and burne the trewe ministers of  
the gospell, peruert and violently wrest  
his worde to make it serue to their syn-  
full lustes and carnall affectis/although  
I know the scripture with his owne keye  
clerely to open and vnloke this same alle-  
gory Apocap. 17. Et nunc igitur reges in-  
telligite. But now ye kynge's get ye know-  
leg and be taught monished in tyme/ac.  
Here shulde the kynge with his Babyloni-  
tis haue repeted and called for daniel's  
doctryne and counsell and not haue ban-  
nished him and his felowes his courte.  
In so present perells to promyse themsel-  
ues sicke securite / to reioyse in banquet-  
tinge and festinge/to blaspheme god and  
despyse his trewe ministers and prechers  
and to neglect repentance/ is the moste

Allegor-  
es must  
be vnloc-  
ked w  
their  
owne  
keyes.

A and

I certayn

The exposition of  
certayne signe of an vtter subuersion of  
their kyngdome and empyre.

This storie/first warneth vs of the hor-  
rible powr of þe deuyl/which in all ages  
abuseth the moste hyghe emperours/kyng-  
ges and princes to confirme idolatrye/  
and to **A** in sondre the chyrche of cryst  
Wherfore very fewe princes in the later  
dayes shall abolishe the pope, retaine and  
holde the trewe worship and religion of  
god. Against þe which sclaunder and hur-  
te it is necessary/godly myndes to be ar-  
med & defended. And here it behoweth  
godly men to knowe the synnes of em-  
perours and princes / whiche therfore do  
they corrupt and destroye the trewe doc-  
tryne/because they wolde attemper and  
dralve Gods worship and religion vnto  
their owne profits and couetouse myndes/  
whiche verely is not els then openly to il-  
lude and mocke cryst/of which blasphemie  
skorning of cryst/thissame oure age  
hath to many examples.

2 Secundarily this storie exhorteth prin-  
ces vnto godlines/and warneth them of  
the plagues hanging now ouer all vngod-  
ly princes heades.

3 Thyrzdy it testifieth mutacions of kyng-  
dome and realmes to be done of god now  
shortely for the diuerse and manyfolde  
crymes

the fyft Chapter.

66

crymes and enormities of the emperours  
kynges and princes. And here god punis-  
sheth idolatrye & blasphemie/as in Ma-  
nasse & in the kynges of Israel. In davi-  
de he punished aduoutry and his coun-  
sell to murtherurias. But it happeneth  
oft that the synnes of the peple be concu-  
rant with their princes wykednes. As in  
Isee the .4. Sicke princes and preists/  
sicke peple. Nether is it to be doutyd/But  
that these calamities/plagues and punis-  
shments of the worlde which now are be-  
gunne/be cast vpon it for their manifolde  
manifest idolatrye, glosed with a certayn  
euertent behauore to images/and also co-  
mitted in their maner/for their false inuo-  
cations, prayinge to dede saintes and do-  
me images/ for their superstitious decet-  
rytes, and illaudable falsely signified ce-  
remonyes/tradicions of men/& for their  
abominable forredome/for their forbid-  
dinge of lawfull matrimonye/for sepe-  
rating and Violating lustely maryed perso-  
nes/for turnyng cristis faith and reli-  
gion oute of the holy Wyble, settinge it vp  
into menis prophane decrees and consti-  
tutions/there exaltinge their owne po-  
pish articles of their false fayth, aboue  
god and punishing them aboue the trans-  
gression of gods precepts. Wherfore the  
I. ii. Beffels

A lyek  
sentence.  
Prou. 29

may 16

# The exposition of

Bessels of Gods heuyn wrath be now in  
powering forth vpon all regions/ empy-  
res and kyngdoms worthely. For these  
errours in honoring and fering man mor-  
tall and his tradicions aboue god and his  
almighty worde/now is the wrath of god  
made manifest from heauen vpon all vn-

Rom. 1. godlynes, bright wysenes &c. Hereof it  
cometh that the Turke hath so good suc-  
cesse & prospereth in his warres so migh-  
tely agaynst all crystendome. Hereof arys-  
se these intestine battails betwixt the crys-  
ten kynges / to prepare the waye more  
eysy for the turke to invade vs. Hereof co-  
me these pestilences famine, deth, destruc-  
tions burnings and bloodshedings.

The lord be mercyfull to vs / So be it.

It maye be here asked whether these se-  
cular kynges and princes/maye take a-  
waye the chyrche goodes? And answer  
that the chyrche goodis belong to the po-  
re/and now seinge the possessours be ry-  
che lordely bishops/abbots/priestes &c.  
these goodis belonge nomore to them/for  
their owne proude lordely ryches putte  
themselves oute of possession. But synne  
they not w<sup>th</sup> Belsazar that conuert p<sup>r</sup>chyrche  
goodis into prophane vses? I answer:  
These Bessels of p<sup>r</sup> temple prophaned of  
Belsa. were consecrated by p<sup>r</sup> word of god  
Wherefore he synned in prophaning them

## the fyft Chapter.

67

But the goods and iuwels of our tem-  
ples/abbys and bishopricis are not co-  
secrated to sicke vses by gods' worde/But  
by their owne inuented couetouse char-  
mings/wherefore empowres/kynges and  
princes maye take them awaye and putt  
them to better vses/as to the maintenace  
of scoles/ vniuersities/to sustayne true  
teachers and godly prechers. For it is  
wyten/the workman is worthy his wa-  
ges. Bishops and preistes that preche  
not purely ought of the princes to be de-  
posed & their possessions taken from them  
for the princes and magistrats ought  
to conuerte the goodis of these ydle erth  
burdens into the sustentacion of the poo-  
re/and maintayne teachers and scolers  
lerning the tongues and holy scriptures/  
so that the chyrches and ciuile ministra-  
cion be not destituted lerned men at any  
tyme. For it is wyten/whoso laboreth not/  
let him not eat. Wherefore/as they be prou-  
sed which/the ydle bely burdēs remoued,  
substitute apt and lerned labourers/euen  
so synne they which translate the chyrche  
goodis into prophane vses (which thing  
is now to comon) suffering the poore chir-  
ches congregacions and scoles to be cold  
and hongrye. For it is wyten/he that is  
taught/let him imparte all thinges ne-

J. iiii. cessarye

Ydle bi-  
shops  
goodis  
shuld su-  
staine  
poore co-  
grega-  
cions and  
scoles.

The exposition of  
 They cefſarye to him that teacheth. Wherefore of  
 propheta the nourses of cryſte / of their owne ſub-  
 ſtance be bounde largely to ſuſtayne ſco-  
 les & congregacions / how muche more be  
 deſ that they bounde to maintaine them of other  
 ſuffer & mens goodis / that is of their wyked ma-  
 niſters mon now gotten. I cannot ſee how that  
 to want. ſcolers which neglecteth the miniſters  
 of churches and ſcoles / euen the very pa-  
 rents of all goodnes. Let all princes ſee  
 diligently that lawfull and apte mini-  
 ſters be honeſtly entreated and nourished  
 and that poore ſcolers of the church goo-  
 dis be ſuſtained, to conſerue the neceſſary  
 ſtudies of the church. But it is a damp-  
 nable dede to geue ſo greate wages to  
 maintayne the ſuperfluouſe exceſſe and  
 viciouſe lyving of ydle biſhops / preſtes  
 and monks / the true flocke feders neg-  
 lected / ſtudies and ſcoles not conſerued.  
 Neither haue the princes power to trans-  
 late to themſelues the eccleſiaſti-  
 cal goodis / with the defrauding of the poore churches  
 and ſcoles / but ſhuld as muche as nede is /  
 impart them to the poore congregacions  
 ſcolers and teachers / ſea this ſhulde they  
 do / were & goodis theirowne / muche leſſe  
 ought they to take awaye that is geuen  
 them / and well vſed / except they abuſe it  
 conſ

contrary to the geuers will. And alſbeit &  
 geuers falſely enſtructed, erred in their  
 giftis: yet ought the magiſtrats now be-  
 ter taught, to take it awaye and reforme  
 the errours in the geuing therof. Neither  
 becometh it biſhops and preſtes which  
 ſhuld onely folowe cryſt and his apoſtle,  
 to be lordes ouer landes and poſſeſſions  
 tangled with ciuill and polityke ſeculare  
 cauſes. Thus ye ſee in what caſes the ſe-  
 culare magiſtrats may translate the ec-  
 cleſiaſti-  
 cal goodis vnto themſelues / prou-  
 ded aboue all that the poore congregacions  
 and comon ſcoles and vniuerſities be ſu-  
 ſtained and maintayned with the ſame.

fyftely in the changes of kyngdoms  
 god forgeteth not his church as cryſt cō-  
 forteth vs / ſayinge: When ye ſhall heare  
 rumors of bataill and warre / be not you  
 troubled therat. For we muſt wyſely de-  
 cerne the kyngdoms of this worlde from that  
 eternall kyngdom of god which is cryſts  
 church. For alſbeit theſe bataills and per-  
 ſecutions ſhatter / inquiet / and trouble &  
 churches of goodmen in theſe heuie mu-  
 tacions of empyres and kyngdoms / yet  
 haue the godly euer this preſent conſola-  
 tion, That the church of cryſt is an euer-  
 laſting kyngdom / and maye not by deſpe-  
 ration fall from out of cryſts religion vnto  
 the

J. iiii.

to the

A. 1000

mat. 24.

The exposition of  
to the Ungodly/as they do now in Grece.  
For the Verite saith: father/whom thou  
hast geuen me / noman shall take them  
fro me/for they dwell in me & I in them  
inseperably. Also in the mutacion of this  
kyngdom of Babylon/god lysteth bp da-  
niel geuing him a greater fauour and au-  
torite with the newe kyngc Cyrus then  
euer he had before/that euen now the hat-  
then kyngis yet might be couerted to the  
knowlege of god/for the preseruacion of  
his chyrche and that the publyk miracles  
might be known, testifying this peple of  
the iewes to haue the worde of God and  
trewe religion. Now haue ye sene the ab-  
ominable open crymes of Belshazar/as  
blasphemye/idolatrie/reuerent behaui-  
our to images/drökenes/glotoney/whor-  
dome/Ungodly securite/cōtempt of gods  
prophetis and prechers/despyght of his  
peple ac. to be the synnes which God ca-  
not longe suffer unpunished, as wytnes-  
seth the kyngs miserable destruction and  
mutacion of his realme/and the heuey cō-  
minacions of his. v. precepts/and as I say  
propheteleth of Ierusalem Babylons sy-  
ster/saying: The daye shall come wherin  
the lord God of powers shall call syche  
synners vnto wayling/weping/tearings  
of their heares/and to gyte themselves  
with

## the fyft Chapter.

69

with sake: but what then shall they do  
they shall reioyse/feste, banquet, and make  
merye, kylle o ven a shepe/eat fleshe, drin-  
ke wyne, sayinge let vs eat and drinke/  
to morowe shall we dye/wherfore these  
so greuouse synnes of kynges accordinge  
to his cōminacions shall the heuey han-  
de of god bisset as it foloweth.

And euen in the same houre there  
apered þ fyngers of a manys hande wy-  
tinge agaynst the candell in the whight  
parget of the wall of the kynges palace/  
the kyng himself beholding the fyngers  
so wyting. Then was þ kynges face paal  
and his cogitacions so ferefully troubled  
him that the ioyntis of his hippes and  
knees folldened doune double vnder  
him. Then the kyng cryed commanding  
his spiritalite/his wyse men, enchaun-  
ters, desteny tellers/and sothe sayers of  
Chaldey to be brought vnto him thus spe-  
king these wordes to the wyse men of Ba-  
bylon. Who so euer shall reade this wy-  
ting/ & tell me what it meaneth/he shall  
be cled with purple and shall haue a  
chaine of golde about his necke/and he  
shall be the thirde in my realme. Then ca-  
me all the kynges lerned wysemen which  
nether coude reade the wytinge nor tell  
the meaning therof to the kyng. Wher-  
fore

Text.

The kin-  
gis spirit-  
uality is  
called  
to court

The expostion of  
foze kynge Belsazar was the moze Behe-  
mently troubled / in so muche that his  
chere was all changed and his princes  
and nobles greuously astounded.

Even in the same houre wherin his  
Vngodlynnes was type / & he blasphemed  
god / the lord wolde glorifye his owne  
name in that all men shuld se the kynge-  
dom of Babylon by the diuine iugement  
to be subuerted / & himself to be the chan-  
ger and translator of kyngedoms and ty-  
mes / euen in the same houre wherin the  
kynge thought himself most seuer & most  
beloued with his goddis for so worship-  
ping them being in the middis of welthy  
plesures / was this heuey sentēce wyten  
and geuen forth agaynst him. Before the  
sentence pronounced and ratified / there  
was tyme and place to repente him : but  
now p gatis shut vp / in Bayne do p folys.  
he Virgins aske oyle / bringinge forth their  
laumpes with knockinge. In Bayne wept  
Esau after Jacob had precept him his  
blyssinge. Let vs therfore seke the lord  
whylis there is tyme to fynde him : Call  
on him whylis he is nyghe. Impenitent  
persones, nether fynde they nor seke they.  
Now saith god / send I no prophete to pre-  
che the repentāce / but I wyte the thy iu-  
gement Vnable to be reuoked which thou  
mayst

the fyft Chapter.

70

mayst feare / but auoyde it / thou mayst not  
N ho so turneth and thrusteth awaye my  
worde and prechers, frome him I will in  
his most nede nether counforte nor pro-  
phete sende him. The kynge himself alo-  
ne / and first of all / did see this hande wy-  
ting / and not his gcsis / as did Balame  
asse se the aungell which Balam saw not  
The hand came glyteryng forth agaynst  
the lyght & candle styke. Rabby Saadiah  
saith that it was the hande of Gabriel. Rabby  
But it was the hande of god / and may to Saa-  
be / euen of cryst : which is the mighty aun- dias.  
gell of godis counsell and hande of the fa-  
ther. Then the kynge changed his chere  
heuely. He what an heuey soden change  
ther is in the iugement of god. Who was  
more puffed vp with pryde and moze arro-  
gant / seuer and sorowlesse then was the  
kynge : but at this heuey vnwont syght /  
how trembled he : for nether in himself  
nor in his drunken lordis and wyse spiri-  
tualtye founde this miserable kynge any  
helpe or counforte / and why : Verely he had  
bannished the court and neglected da-  
niel p minister of godis comfortable wor-  
de. But and yf he quaked and was so ter-  
ribly afrayde at this hand / with what an  
horrible feare shall the hole glorified bo-  
dy of cryste and his ferefull face smyte p  
impe.

Num. 22

Rabby  
Saa-  
dias.

The exposition of  
 the unpowred godly/when he shall in his  
 almighty maiesty come downe ayn to  
 iugement, pronouncinge with his mouthe  
 his graue sentence and iugement aynst  
 the wyked. The kynge ~~is~~ out strongly  
 in this his feare/ but not to god almighty  
 but to his images. He fled to his wyse-  
 men of the worlde/ to his diuines & char-  
 mers as do they which haue their spiri-  
 tualtye/ fryers and bishops in sicke esti-  
 macion for their popish learning, worldly  
 wysedom, and praisely pollicye. But none  
 of them might helpe nor counforte him or  
 swage his sorowe. He promisethe fayer/ he  
 threteneth bitterly/ but all helpeth not/  
 other men began to loke narrowly vpon  
 the hande wytyng/ supposing it to be so-  
 me fantasie and illusion/ but the iugement  
 of god be vnknewe to the vngodly/ onely  
 reueled to the chylde of god. His nobles  
 were also troubled therewith. For they  
 which were parteners of the kyngs im-  
 plete/ must nedes be partakers of his pu-  
 nishment. So sone so/ is the plesure and  
 ioye of this worlde turned into sorowe.

This pefe contayneth the example of  
 the kynge now despayring in aduersite/  
 because his wyse spiritualtye of the worl-  
 de coude not turne the wrath of god from  
 him. Whereby we maye confirme the co-  
 mina-

the fyft Chapter.

71

minacions of god to be trewe. This hand-  
 wytyng on this maner/ I suppose/ signi-  
 fied the propheties of I say/ Abacuk and  
 Jeremy now to be fulfilled. Let all kynge  
 and peple be afrayd at Peters sayinge:  
 Sodom and Gomoz to be destroyd into p  
 ensample of lyke synners. Because that  
 Belshazar is an example that mutacions  
 of empyres and realmes be done of God  
 for their abominable synnes/ let them all  
 as in a glasse beholde this example/ lest  
 sodenly for their idolatrye blasphemouse  
 persecucion of his ministers and worde/  
 they be destroyd as it standeth in the psal-  
 me. 33. Whylis the kynge was in his fea-  
 ringe/ the hande of God wyrteth his de-  
 struction/ let the lerne therfore to estem  
 excesse dronkenes and blasphemies in  
 banketinge and festing euen the most cer-  
 tayne signes of a mutacion of the real-  
 mes. Let sicke sower. My rulers beware  
 of a soden fall/ for when they crye peace  
 and securite then is there present a soden  
 destruction. The kynge thus troubled as-  
 ked counsell at his diuines & charmers  
 as did Saul at the dead/ which is aynst  
 god saying: I shall destroye the wysedom  
 of the prudent. And scinge it helped not/  
 he was sore vexed/ which signifieth/ not  
 onely the cogitacions of the worldly wyse  
 to be

I say. 21.  
 Abac. 3.  
 Here. 51.  
 2. Pet. 2.

kingdōs  
 for their  
 synnes  
 be chaū-  
 ged.

1. thes. 5.  
 1. Sa. 28  
 I say. 8.  
 and. 23.  
 Deu. 18.

# The expofition of

There to be Bayne/But also that before the reue-  
nelacio lacion of gods worde/god is euer wont to  
of gods confounde and shame menis doctryne  
worded tradicions contrarye to his worde/wolde  
foundeth god emproue and kynge wold se diligent  
the wyse ly to the godly instruccion of themselves  
idola and their peple by faithfull fre prechers  
ters. and good bokis. But because this cure of  
soules touche so fewe rulers/and we will  
all with a lytle teachinge or non at all/be  
greate coninge crystiaues/it is come to  
passe that emproue and kynge is maifestis  
cannot defende themselves/the counsels  
of their wyse be made boyd/god euer say-  
ing: Thy empyze shalbe taken from the/  
and be geuen to thy better. And contrarye  
wyse/the godly in aduer site to be counfor-  
ted/as this part folowing declareth it.

Text.  
the que-  
ne was  
his gra-  
dame/  
Nebuc-  
wyse.

Then the quene hearinge of this  
feare and trouble of the kynge & his prin-  
ces came into the banquetinge house say-  
inge: kynge/longe be thy lyfe. Let not thy  
thoughtis trouble the nether chang thou  
thy chere. For there is in thy realme a  
man endewed with the spirite of the holy  
gods/in whom in thy fathers dayes ther  
was found the lyght of knowlege and su-  
che vnderstandinge & wysedom as haue  
the goddis/him thy father Nebucadne-  
zar made bishop of all the lerned diuines  
of the

## the fyft Chapter.

72

of the wyse men the spirituality of the  
Chaldeis and prophets or sothesayers/  
the kynge (I saye) thy father did so: be-  
cause that in daniel/whom the kynge na-  
med Belsazar/there was founde a plen-  
tuouiser and hygher spirit/coning and vn-  
derstandinge to expound dreames, to de-  
clare secretes, and to solute harde que-  
stions. Now therfore let daniel be called  
which shall interprete and declare this  
thinge. And thus was daniel brought to  
the kynge. Wnto whom the kynge sayde:  
Art thou this daniel one of the sonnes of  
the captiuite of Iuda/whom the kynge  
my father brought out of Iuda. I heare  
saye thou hast the spirit of the holy god-  
dis/and not onely to be illumined and wy-  
se/but also to be in the an hyghe amplier  
prudence then in other men. There were  
now brought in before me/my spiritual-  
tye/diuynea and wyse men to reade this  
wryting/and to shewe me the interpreta-  
cion therof/But they coude not. But I hea-  
re that thou canst do it/wherfore yf thou  
canst reade and interprete me this scrip-  
ture/thou shalt be cled with purple &c.

father  
is here  
his grād  
father.

All this maketh for the confusion of  
the kynge and his wyse men. For when they  
all were thus troubled and amazed then  
come therewith this olde woman with  
good

**The exposition of**  
 good counsell and counfort / yf any had  
 bene left them. This quene was sober &  
 not in the fest emonge these dronkerds  
 with their herlottis / and therfore she re-  
 membeth and commendeth daniel with  
 hyghe prayse vnto hyr neuwe the kynge /  
 whom the more she commendeth / the mo-  
 re shame it was to the kynge all those .3.  
 yeres raignynge to not knowe / but neg-  
 lect so wyse and godly a counseller. She  
 called him not a captiue / but spake reue-  
 rently of him with hyghe comendacions /  
 but the gloriouse kynge spyghtfully asked  
 him. Art not thou that daniel one of the  
 captiues of the iewes? This place cōtey-  
 neth two sermons / the one of the godly  
 quene / & the tother of the ongodly kynge  
 vnto daniel / by whom daniel in the mu-  
 tacion of the kyngdom is promoued & the  
 promise of god is declared to be true / say-  
 ing: I will be mercyfull into thousandes.  
 The olde quene forgote not the true doc-  
 tryne of daniel / as ye see by hyr wordis  
 commendinge him for his diuine spirit /  
 for his learning, prudence, wysedom, and of  
 his bishoply dignite and byning to inter-  
 prete dreames / mysteries / and to solve  
 harde questions. She monisfeth þe kynge  
 godly / vnder a colour of daniel's prayse  
 to call him in and heare him / but he cal-  
 led

**the fyft Chapter.** 73  
 led him of þe same entent as Herode cal-  
 led cryst / as ye maye see in his skornfull  
 question asked him. For as the calling of  
 daniel nowe to late to the court made for  
 the kyngis confusion / so made it for da-  
 niel and the chyrches helthe and counfor-  
 te / which vnder vngodly emproures and  
 kynges denyng them socour and ayde in  
 their landes / maye not there dwell and  
 flourish / wherfore the chyrche so longe  
 wayleth and suffereth epyllie vntyll god  
 correck the kynges for hyr sake as dauid psal. 104.  
 testifyeth. Blessed therfore be God oure  
 heuenly father which so tenderly taketh  
 charge ouer the forsaken and banished  
 ministers of cryst oure kyng / in the king-  
 doms of this worlde / that in kyngis haw-  
 lis and courtes there is euer founde an  
 Abolias / which will defende Elias ayenst  
 the denylls þe tongues / and so in the mu-  
 tacions of realmes promote him / as was i. of the  
 hurre daniel exalted / but not yet so to esca- kings. 18  
 pe is lot / the Sodomitis all sonken. It is Gen. 19.  
 Here to be noted / that the kyng lured his  
 sophos to haue the spirit of his holy go-  
 dis as now do emperours and kynges lurge  
 of their holy ghostly fathers the fryers  
 and bishops.

¶ Then answered Daniel before the  
 kynge / saying: Take thy rewardis to thy  
 self /

The exposition of  
 self/and thy giftis geue them to another.  
 Methelesse wilt I reade the wytyng to þe  
 kynge and the meaninge therof shall I  
 shewe the. Vnto thy grandfather Nebu-  
 cadnezar (oh kynge) the most hyghe god  
 gaue this kyngdom/makesye/gloze and  
 magnificēce. And for this his ample ma-  
 jestye geuen him all peple/nacions & ton-  
 gues fered and dreced him/ for that he  
 slew whom he lysted / & reserued alyue  
 whom he willed/ he exalted whom he wol-  
 de/and thrust downe whom he wolde.  
 But when his hert was thus puffed vp wth  
 arrogancye and pryde / he was deposed  
 from his scat royall/and they toke awaye  
 his gloze. And he was expelled from men  
 a beastly mynde geuen him / to wandre  
 among wyld beasts & was fed with gras-  
 se lyke an oxe/ the dewe fallinge from a-  
 boue standinge vpon his bodye lyinge in  
 the felde vntyll he acknowledged the most  
 hyghe god to gouerne and translate the  
 kyngdoms of mortall men to whom he ly-  
 steth. And albeit thou Belshazar beinge  
 his newe harte knowne all this / yet hast  
 thou not humbly submitted thyself vnto  
 him but exalted thyself ayenst the lord  
 of heuyn commanding the vessels of his  
 house to be brought before the / that thy-  
 selfe / thy nobles / thy wyues and whores  
 might

the fyft Chapter.

74

might drinke wyne out of them. Gods of  
 syluer / of golde / coper / yron / tree and of  
 stonne which can nether see nor heare /  
 nor fele / nor knowe any thinge / thou hast  
 prayesed and loaued. But god which hath  
 thy breathe and lyfe and all thy wayes in  
 his hande thou hast not worshipped / wher-  
 fore this same hande is sent the of him to  
 wyte the this same scripture. And euen  
 this is the wytyng. Mene Mene / The-  
 kel / Upharsin : as muche to saye / as god  
 hath tolde vp and made an ende of thy  
 kyngdome. Thekel is to saye: Thou art  
 wayed vp in a bylance / and art founde to  
 lycht / or thou art bought and sold. Phe-  
 res / that is: Thy kyngdome is diuided  
 and translated to the Medes and Perses.  
 Now is daniel called to be the foreshe-  
 wer of the iugement of god / nether salu-  
 tinge the kynge / nor prayeing his giftis /  
 in which thinge he declareth the kynge  
 to be casten awaye of god / & therfore vn-  
 worthy reuerence / he openly rebuketh  
 him for his greuous synne shewing the  
 sentence of god to be geuen vpon him and  
 his kyngdom. He nether flattereth him  
 nor thanketh him for his giftis / he sel-  
 leth not the grace of god for kyngis gif-  
 tis: but sheweth him playnly the causes  
 why he shuld be slayne and his kyngdom  
 h. ii. trans.

of haron

~ wjmsy

Ecc. 10.

# The exposition of

The of- fice of a trewe pre- cher. first therfore daniel begin- neth at the office of a trewe precher not sekinge his owne / but gods glory & other mens profyt / euen the helthe of the con- gregation by confessyng the trewthe.

The audacite and bolde speche of daniel signifveth the abiection of the kynge and his realme. Then he layeth before Belt- sazar the examples of his grandfather

The ex- amples of gods wrath ar not to be neglec- ted. Nebucadnezar / wherat because this king his neuy amended not / but was worse / he declareth his synne to be the greuou- ser. for they synne most greuously of all which amende not themselves at other mens punisshment / but neglect the for- mer wyten examples of gods wrath. As there was seuentymes double punisshment decreed vpon the slayer of Cain / a seuen- tymes seuen more payne for the slayer of Lamech. And cryst in Mat, How depely damneth he the ingrate cyties that wold

Mat. 10 not be monished by Sodom and Gomor- and. 11. wherfore yf Beltsazar was slayne becau- se he wold not be moued to repentance by the vample of his grandfather / let vs

The vse of p eua- ples of gods wrath. now taught with other mens perills / amende oure lyues / lest for lyke synnes we suffer lyke paynes. for Verely / euen this to be the vse of all the vamples of gods wrath / it is plaine in Paul to the

Corin.

# the fyft Chapter.

75

Corinthes. 1. Corin. 10. sayinge: Dure fa- thers were smyten downe in the desert / because they shulde be vnto vs figures and monitions that we fall not into lyke lustes. These thinges be wyten for oure warninge ouer whom the ende of þ worl- de hangeth. Wherfore whoso standeth / beware he fall not. Daniel amplifveth & aggrauateth the greuousenes of the kyn- ges synne by coupling strange and cotra- ry gods with the Very trewe god / signi- fyinge the kynge not therfore onely to be depriued his lyfe and realme / because he cōtempned the example of the wrath of God in the fall of his grandfather / not moued therat to repent / but also because he passed farre his grandfather in synne / in that he blasphemmed the Very God / in worshiping & doing reuerent behauours to his false gods and images and prophā- ning or abusing þ holy Vessels. And thus doth daniel tell the kyng / to be destroyed & his kyngdom to be translated for these two synnes / one because at the example of Nebucadnezar he wold not be warned to repent himself / the other synne is the violatynge of the first and 2. commande- ments in committing idolatrye and wor- shipinge or reuerencinge images which ther is no synne more greuouse deseruing

for two synnes / kingdōs be tran- slated.

k. iii. the

The exposition of  
the present punishment powred forth of  
the wrath of God from heuen both vpon  
emprours / kynges / princes & vpon their  
empires and kyngdoms / as ye here see it  
manifestlye.

**Thee.** The three wordis wyten of the han-  
plicitie of the. 3. wordis. de of god / Mene Mene / Thekel / Wphar  
sy. Daniel expouneth thus. The first  
wordis. Mene signifieth god to haue nou-  
bered / tolde / or measured / and apoynted the  
lymites and tyme vnto tyrants, beynd  
the which they shall not passe / nor before  
the which tyme prefigured by gods infalli-  
ble and immutable prouidence, they shall  
not fall nor dye. Mene therfore signifieth  
the tyme of the mutacion: And the tother  
two wordis signifye the maner of the mu-  
tacion / not onely of this kyngdom / but of  
all the kyngdoms of the worlde at all ty-  
mes so to come to passe by Gods decreed  
will. Also the repetition of this worde  
Mene hath a grete pythe / signifyng  
the tyme and houre of suche decreed iuge-  
ments of god certaynly and sodenly to co-  
me vpon them. As sayde Moses to the  
Cozites. And as in this oure tyme sayth  
Dracontes / was that tyrant depriued  
his gouernace at his rype tyme / when he  
sayd: that he had leuer God in heauen to  
haue bene dead then his owne wyked fe-  
lowe.

the fyft Chapter. 76  
lowe. Well therfore prayeth the psalme  
agenst suche blasphemouse tyrants that  
fewe and shorte might be their dayes / for  
they be very Judases. Wherefore / as this psal. 108  
worde Mene warneth tyrants of Gods  
heuey iugement hanging ouer their hea-  
dis / that they shuld repent and be moni-  
shed according to the. 2. psal. as was Eze-  
chias and so obtained. xv. yerres addid to  
his lyfe / so it counforteth / the oppressed of  
tyrants that we shulde suffre patiently  
and endure constantly for that the psal.  
sayth. Shortly and sodenly shall the vni-  
godly be destroyed and perishe. psal. 2.

The tother two wordis Thekel and W-  
phar sin tell vs the plagues and maner of  
their coming. Thekel signifyeth Beltsa-  
zars kyngdom to be now wayed / bought  
and solde from him. The thirde worde.  
Wphar sin signified his kyngdom to be  
diuided from that nacion vnto y kynges  
of Medg and perse. For the first plague of  
emprour / kynges / princes and preistes is  
to lose their auctorite and name as hath  
the psal. Contempt is powred forth vpon  
princes and rulers god makinge them to  
erre in a wrong waye / but the poore afflic-  
ted he helpeth out of this trouble and fe-  
deth his household as his owne shepe.  
Such empires and realmes stand by gods  
h. lll. power psal. 106

The exposition of  
 power/it must needs be God that giveth  
 kynges their auctorite as it is wyten.  
 1. reg. 10. And parte of the hoste went their wayes  
 with him/euen they whose hertes god had  
 towched. Also the examples of all ages  
 wytnes. The noble men to haue bene va-  
 leant in auctorite/ & not by manys power  
 and wysedom to haue enioyed their her-  
 tis desyers. Wherefore whensoever any  
 mutacion hangeth ouer the princes and  
 rulers headis and their realmes/then be-  
 ginneth their auctorite and name to de-  
 kaye and be minished. For do not the co-  
 sent of all good men ingd how otherwyse  
 of the pope his cardinals/bisshops/ reli-  
 gious monkis and preistes then they did  
 of late? We not menis myndes turned  
 from them? Is not their proude falsely  
 vsurped auctorite worthely blotted out of  
 good menis hertes? The other and his  
 last plague is the losse of his kyngdom/for  
 as did dauid succede Saul/so do here  
 Medis and Perses succede to Chaldeis  
 and Assyriens. And this was lo/the ende  
 of the first Monarchie and of so gloriou-  
 se a golden head. Let all tyraunts now  
 therfore ceasse/lykewyse to trust to their  
 owne ryches and power/let them repent  
 themselves of their persecucion of gods  
 worde & his ministers. And thinke that  
 they

the fyft Chapter. 77  
 they maye shortly by some soden chaunce  
 lese their kyngdoms and empires as did  
 Belshazar lese and leaue his most flouris-  
 shing empyre of Babylon vnto the Per-  
 sies which had as yet in the begininge  
 very lytle power. Also note this thinge/  
 That as Dauid pondred & wayed Saul/  
 as ye see in the psalmes/euen so do the co-  
 sent of the crysten congregacions in their  
 prayers/waye and pondre (as it were in the lyke  
 the lances of gods worde) the wyked- 54. & 11.  
 nes of our present persecuters at the com-  
 minacions of God sainge: I shall biset  
 their iniquite. Let emperour and princes  
 therfore wysely and godly in all fatherly  
 loue behaue themselves ayenst the cry-  
 sten churches their subiectes/that they  
 maye be fauoured and as in the. 100. psal.  
 prayd fore. For yf their auctorite & fauour  
 be lost in the crysten churches/and they  
 be prayed fore as the Jewes in Babylon  
 prayed for Babylon and their persecuters  
 in the. 137. psal. both the emperour/kynges  
 and their kyngdoms are vndone. The last  
 worde of pharise signifieth clerely & king-  
 dom to be dissipated and skatered & geuen  
 to the Persians/which albeit they were vno-  
 helpers to Medis (for venophon playn=phon.  
 ly denyeth the persone of Darius to be pre-  
 sent in the sege therof) yet by his host pre-  
 sent

The expositiō of

sent with kyng Cyrus/they obtayned the ctye. Wherefore/according to the prophesies the kyngdom of Babylon was at last translated vnto Cyrus that he shulde send home ayn the Jewes out of captiuitie to buylde vp their temple/for the which to be done daniel was promoued.

**Text.** Then Belshazar commanded that daniel shulde be cled with purple/and a golden chayne hanged aboute his neck/and to be proclaymed the thirde lord or ruler next him in the empyre.

the churche  
where  
for it flo-  
urisheth  
more in  
captiui-  
te then  
at liber-  
tye.

This place hath an example whereby we confirme / God in the mutacions of kyngdomes/therfore the more to honour his churche then in peace / that they might conuerte the victoies and encrease his churche among them. For thorow the honour obtayned by Cyrus/daniel (as sone as Babylon was taken) begane to be known what he was of Cyrus and Darius which acknowledged themselves to haue had wone the ctye by gods fauour. Wherefore let crysten congregacions be confirmed by this example / in perturbacions of realmes / not to fall to the vngodly / but rather to heare cryst sayinge: When ye shall heare rumors of bataill/be ye not afrayd nor troubled. To receyue clothes golde & promociō of kyngs is not synne/

**Mat. 24**

so

the fyft Chapter.

78

so longe as they be taken to thentent as daniel receyued them. For to the pure all things be cleane/and contrary/to the polluted and infidels all are vncleane / but both the mynde and conscience of these men are vnpure/as Belshazar honoureth not daniel as the prophete of God but as he wold haue done to any one of his diuynce and spirituall enchauntes and soothsayers/nether repenteth he himself/ but wold be sene to kepe his promise to saue his princely honor. Whatsoeuer is not of fayth/is synne. And therfore he falleth as it foloweth.

**Titu. 1.**

**Rom. 14**

**Text.**

In the same nyght Belshazar the kyng of the Chaldeis was slayne.

This place as it were the conclusion of all describeth the fall and death of the kyng and mutacion of his kyngdome/for his blasphemie and festinge in securite and synfulnes. Penophon wryteth Babylon to be taken the same nyght where in the kyng in great securite and confidence celebrated his fest vnto his god Bel. For Belshazar in his huntinge / of cruyle slawe & sonne of Gobie/and therfore these two princes or rulers vnder Belshazar one called Gobiam and the other Badastam/then beinge with kyng Cyrus first entred the ctye and tower of Babylon/

and

1495. the age of p first monarchie. The expositiō of  
 and slewe the kyng / Gobiam being auen-  
 ged of his sonnes death. Here is lo p ende  
 of the first and golden monarchye which  
 stode. 1495. yeres and ended in the. 3440.  
 after the creatiō of the worlde. Wherby  
 all empyours / kynges and princes maye  
 fele it with thair syngers onely god to be  
 the defender of empyres and realmes / so  
 that except he watche ouer thcm / in daye  
 ne are thair citis kept. And except he de-  
 fende them by his aungels / inuayne ga-  
 ther they treasure / inuayne buylde they  
 blokhouses and municions / inuayne mu-  
 store they and take they by men.

psal. 126. Wherfore I exhorte and monissh yet  
 agene empyour / kynges and princes all  
 that they worship not strange gods nor yet  
 exhibit any reuerent behauior vnto ima-  
 ges / nether to trust to miche to their tre-  
 sure / municions and helpe of men & mo-  
 ney. For here maye they see this golden  
 head of the worlde sodenly for their ido-  
 latrye / cōtempt of the true prechers and  
 for the neglectinge of Gods worde sent  
 thcm / to be destroyd: but let them worship  
 and thanke God onely the father of Jesu  
 cryste our deliuerer / & now in these last  
 dayes p restorer and bringer ayen of his  
 worde of saluacion. Let them I saye wor-  
 ship him accordeinge to his firste and .ii.  
 prece-

## the sixte Chapter.

preceptis as the psalmes teache them.

An example of daniels accusers tozue  
 of the lyons, is here set forth to fraye all  
 flaterers aboute kynges from euyl coun-  
 sell geuinge & to deterre them from their  
 false complaynts and maliciouse accusa-  
 cions of the innocent ministers and pre-  
 chers of goddis worde. For in this chap.  
 as it were in a seuerall lytle boke concer-  
 ninge the false accusers of prophetis and  
 trewe prechers tozue in pestis of p lyons /  
 we see that euyl counsell is the worst of  
 all to the counsellers. But to teache the  
 readers playnely and orderly that they  
 might the easlier holde this golden lytle  
 boke in memory / we will diuide it into .7.  
 places. The first is of p office of dictours  
 or conuictors. The seconde conteyneth a  
 terrible example of the spiritualte & bis-  
 shops being in courte and of counsell ste-  
 ringe empyours / kynges and princes by  
 their euyl counsell vnto persecucion mi-  
 schiefe and wykednes. The thirde hath  
 an example of the constant confessor of  
 gods worde. The .iiii. hath examples  
 of the infirmite and weakenes of fayth  
 and of the persewers of the worde.  
 The fyft hath examples of the wrath &  
 mercye of god. The .vi. hath an euange-  
 ly proclamation of kyng David.

79  
 psal. 2.  
 & .33.  
 The ar-  
 gumēt.

The

The exposition of

The seventh hath the example of a man glorified after his crosse.

Cap. vi.

**D**arius Medus being. lxxi. yeares olde/toke vpon him the kyngdom/whom it pleased to constitute. 120. gouerners ouer þ hole empyre. Duer these men he ordained. 3. chiefe princes or rulers (among whom one was daniel) vnto the which. 3. hygher rulers/the other. 120. shulde geue a rekeninge of their offices/that the kyng might be eased of his so chargcable burdens. But daniel excelled all the princes & gouerners/for that he had so excellent plentiuose a spirit/wherfore the kyng had thought to haue ordained him gouerner ouer his vniuersall empyre.

Darius  
Cyaxares  
120.

This Darius kyng of the Medes/pe-  
nophon calleth Darius Cyaxares þ son-  
ne of Astagis/whom Cyrus succeeded to  
raigne ouer the Medes Persia and Ba-  
bylonite/and Cyrus was the first kyng  
of the Persis/and raigned after Darius  
xviii. yeares/with whom/Darius after  
they had taken Babylon raigned not ful-  
ly one yeare. So that kyng Cyrus in all  
raigned. xviii. yeres. This kyng Da-  
rius/in that he constituteth so godly go-  
uerners in sicke an order ouer his empy-  
re/hetelecheth all victores and conquerors  
their

the syete Chapter.

80

their office after their victorie to consti-  
tute the polycie and to reforme the chir-  
che bringing althings after so greate cō-  
fusion in the mutacion/into a beter ordre.  
For although these two kynges Darius  
beinge the elder/and Cyrus the yonger/  
both togyther had taken Babylon/ & be-  
cause Cyrus gladly (as penophon wyte-  
neseth) gaue the tytyle of the empyre to  
Dario: therfore do daniel here declare þ  
empyre to be ordered and reformed after  
this maner of Dario. First he constitu-  
teth. 120. gouerners to be sette and di-  
uided into. liii. or liii. partes of his kyngdom  
into which parties (as we diuide ours in-  
to shiers) that empyre was now diuided.  
These gouerners were as þ kynges han-  
des and eyes/as here after ye shall see þ  
rulers vnder þ kyng of Egypte to be cal-  
led his armes/of the which rulers thus  
sayth Peter: Be ye subject to the gouer-  
ners sent of þ kyng. Duer these sayd. 120.  
he setteth. 3. chiefe ouerseers to take a re-  
keninge of these. 120. of the which. lii. da-  
niel was as the Archbisshop ouer all.  
These. 3. shuld overseer that all the other  
did their office. And thus was the kyng-  
dom peaceably and ordzely ministred/iu-  
stice equite and iugement trewly execu-  
ted for that lytle tyme/that the chirche  
of god

A godly  
ordinan-  
ce in kyn-  
gdoms.

Cyrus  
raigned  
24. yea-  
res.

The exposition of  
of God might be the easilier reformed.  
for doutles / Darius enstructe and coun-  
selled of daniel, acknowledged this so great  
a victory to be of god for his churches sa-  
ke the ieiues / & therfore Cyrus gaue god  
the thanks and receyued this counsell of  
daniel so to order the empyre, and at laste  
to geue the peple of god the ieiues / liberty  
to returne and to buyld their temple in  
Hierusalem. Of this ensample let al cri-  
sten kings haue sicke victories seke out  
the counsels of the godly lerned true pre-  
chers of the worde and after their doctri-  
ne and counsell order their comon poli-  
cies and churches so that their constitu-  
tions and actis repugne not the gospel  
of cryste. But see / see how the shadewe so  
lovely the sonne, and enuie felicitie / and  
howe that lying false these the deuyl by  
his enuouse spyghthfull spiritualtye lay-  
eth a wayte to destroye bothe the prophes-  
tis and good kinges.

Text.

Wherefore these chiefe rulers and  
the gouerners studied to fynde some occa-  
sion to trappe Daniel in the kynges ma-  
ters / but no cryme nor synne coude they  
fynde in him / he was so faithfull and iust  
that no fault nor vnrighht coude they fynde  
in him. Then these men said / we shall  
neuer fynde any fault nor occasiō ayenst  
this

the sixte Chapter.

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this Daniel / except we inuent somwhat  
ayenst him in the religion and worship of  
his owne god. And vpon this / these pre-  
latis and gouerners went together to the  
kyng saying king darius for euer mought  
pelyue. All the princes and lordes spiritu-  
all & temporall gouerners counsellers no-  
bles and officers ouer thys empire and pro-  
uinces haue decreed to make a kings law  
or acte to be proclaimed and straightly to  
be obserued. That whosoever shall aske  
any thing of any god or man by .30. dayes  
but onely of the / which arte the kyng / he  
shalbe casten into the Lyons denne. Now  
therfore / oh kyng / confirme the decre and  
subscribe it that it be not changed / accor-  
ding the ferme and perpetuall lawe and  
custom of the Medes & Persians that no  
man be so hardy to breake it. Wherefore  
Darius the kyng subscribed the coman-  
dement nowe writen.

Mencion afore is made of the spiri-  
tualtye of the chaldeis being euer in so  
highe auctorite and in counsell with the  
kyngs of Babylō that in all highe harde  
& doubtful things they sought theyr coun-  
sell & coning at them which be called in  
p text / Magi / Sophi / diuini / incantatores  
astrologi fatidici. &c. that is wysemen so-  
thesaiers / diuines / charmers / stargazers  
& be

Magi.

The exposition of  
 Belwitchers forcerers despenye tellers lug-  
 lers and sicke lyke as were so great with  
 their goddis that thei daily fetched their  
 oracles & answers at their mouthes vnto  
 the kings. These wyse menis wysedom &  
 their conyng daniel had oftē tymes cōfoun-  
 ded and made their wysedom folishnes &  
 their highe lernyng bayn lyes and lying  
 Banite/as ye haue sene it before in the in-  
 terpretaciōs of Nebucadnezars dreames  
 and visions and now last of all in the de-  
 claracion of the handewriting vnto bel-  
 tsazar. Wherefore the enuouse enchaun-  
 ters and spyghthfull spiritualty neuer cea-  
 sed hunting for occasions to destroye da-  
 niel. And now they seing him in moste  
 highe fauour with these two newe kings  
 lykely to cause them to reforme their fal-  
 se religion and to bring in the very true  
 religion and worship of the very god/con-  
 ceyned this deuillish acte and promoued  
 it vnto these bissshops the ouerseers and  
 rulers of the counsell causing the to bring  
 it vnto the king/and himself to confirme  
 it subscribed with his own hāde. Which  
 done/thei thought now to haue had trap-  
 ped innocent Daniel. For the helthen  
 kinges did regarde their actis lawes con-  
 firmacions and othes so highly that thei  
 were with them inuolable vnable to be  
 reuoked or annulled / so highly regarded

## the styte Chapter.

82

thei constancie trwth and faith in othes  
 and promises/as ye see it before in bel-  
 tsazar geuing daniel the giftis althoughe  
 he tolde him so heuey an interpretacion  
 of that handwritting. But our spiritual-  
 tye/albeit a king or emperour hath geue  
 out any inuincion acte or proclamacion  
 that godly is/or to any of their subiectes  
 a salt conducte passe porte or municion w  
 his brode seal to come in false and to go  
 out of his realme/yet wyll thei make him  
 beleue that he is not bounde to kepe pro-  
 myse with the heretiques / as thei call the  
 treisprechers of the worde/as thei once  
 serued doctor Barnes. 12. or. 13. yeres agoo  
 when he was sent on message out of ger-  
 manye to the kinges maieste, Syr Tho-  
 mas more then being chancelier. Whether  
 will thei steke to perswade their princes  
 to restrayne the byble once preuiledged &  
 graunted by the kinge to be read of al mē  
 and the pure and syncre preaching of the  
 gospel once commanded of the king and  
 inioyned, thei be not asshamed to cause  
 the king to neglecte it or to reuoke it. But  
 and if emperour or king shuld decre by a  
 sacred othe to smite of Iohan Baptistes  
 head or to slaye innocent Paul/then wyll  
 thei perswade him sicke othes to be inuol-  
 ble. But now (oh kinges) be ye warned of  
 sicke spirituall sprites/get ye vnderstande

doctour  
 Barnes  
 had al-  
 most co-  
 me to  
 hoz a.  
 gen into  
 germa-  
 ny.

The exposition of

psa. 2. ding and be yelerned. Seke ye out sage  
 daniel, lerned in gods lawes to be of your  
 counsell and beware of theise polityke pru-  
 dent popish doctours of the popes lawes.  
 For it is highe tyme.

But wherfore did Darius subscribe so  
 sone to this decree and deuillish acte: be-  
 cause his spiritualty had bewitched him  
 thus to do. So it was that daniel was in  
 fauour and herde of bothe Cyrus and Da-  
 rius but especially of Cyrus to whom he  
 cleaued most for the prophesies that wēt  
 vpon him out of Isaye to be the restorer  
 of his peple. And Cyrus had daniel in hi-  
 ghe honour. Nowe was Cyrus but yong  
 whose father was not kinge/and Darius  
 was sage, olde/borne his father being a  
 kinge. And as daniel excelled all the go-  
 uerners and bishops in auctorite, so begā  
 Cyrus to excell Darius in glozre. Nowe  
 did his flaterers by the counsell of his  
 sothe sayers and spiritualty perswade  
 vnto Dario/that althoughe he was Cy-  
 rus his elder and a more auncient king  
 of the Medes, comen of a kinges stok &  
 by whose power and might babylon was  
 wone/yet if he loked not wel aboute him  
 Cyrus wolde disapoint him of the title  
 therof & be called king of babylon. This  
 dissimilitude and vnlyke state or condi-  
 tion

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the styte Chapter.

cion of men is a non the cause of suspici-  
 ons, hatreds and disorde/as Xenophon  
 writeth Darius was to be offended  
 with Cyrus his glozre new beginning to  
 encrease/& therefore with teares to haue  
 complayned and reasoned the cause with  
 Cyrus affirming himself to be despyed/  
 not withstanding he was well pacified  
 by the meruelouse diligence and faithful-  
 nes of cyrus geuing gladly place and pre-  
 eminence/yea and the title to/of the em-  
 pire of babylon to Dario. And thus craft-  
 tely brought the spiritualtye of babylon  
 to passe/that Darius for feare of his auc-  
 torite glozre and dignite to be minished or  
 taken from him/of him that nothing lesse  
 thought:/so sodenly and secretly with  
 out the consent of ether Cyrus or Daniel  
 subscribed this vngodly acte. So sone cā  
 theis craftye courtly wittis and politike  
 popish prudēt synde out subtyl deceits  
 and fraudes to put out the iust and God-  
 ly Cyrus of auctorite to let him of his  
 prosperouse successe and godly entent in  
 his realme/and must suffer this vngod-  
 ly acte to go forth. Sicke ministers euer  
 hath the deuil which can seke occasions  
 craftely to auerte good kings good myn-  
 dis from the trwth when vnder an highe  
 pretence of office and vertewe/awaite is

Dispari-  
 lite & fe-  
 licite  
 brig for-  
 thennye  
 debate  
 in euery  
 estate.

L.iii. layed

The exposition of  
 layd to destroy them. As here whyles this  
 old king Darius thought to get himself  
 honour aboue Tyzus he thus bewitched  
 perceiued not howe grete sinne he comi-  
 ted in suffering this his wyked acte to be  
 proclaimed and subscribed, forbidding the  
 inuocation of god/and confirming him-  
 self to be exalted aboue god. This exam-  
 ple therfore monstret heth emperours & kin-  
 ges to be wyse in obseruing sicke decey-  
 tes and namely in their owne lawes arty-  
 cles actis and proclamacions to be publis-  
 shed/lest thei vsurpe gods honour. For  
 Penophon writeth Darius Very heuely  
 to haue takē the contempt of himself  
 & therfore to haue fallen alwaye from  
 Tyzus. Wherefore it was a very easy thig  
 for the deuill by wyked flaterers and wy-  
 keder counsellors so to inflame Darius to  
 enacte sicke a commandement ayenst the  
 first precept of god/nothing to be asked of  
 any god but of himself & al to obscure the  
 glory of Tyzus and to trappe daniel. For  
 all this drifte of these spirituall enchan-  
 ters with their captiued complices the  
 counsellors/was to cause daniel to be tor-  
 ne in pccis of the lyons. And as these sub-  
 tile charmer with their crafty courtiers  
 did greuously sinne for that/so deceitful-  
 ly and subtyly thei toke an occasion / and  
 with

with so glittering a pretence of their deu-  
 ty and Vertue: layd this fraudulent be-  
 yght for the king and religion/each so sin-  
 ned the king in that he suffered himself to  
 be perswaded of these false hypocrites &  
 flaterers/all benefits to be asked of him  
 self as of a god. For the simple olde king  
 sawe it not/that whyles he looked for ho-  
 nour aboue and ayenst Tyzus/he prohibi-  
 ted the inuocation of gods name and ca-  
 sted down daniel into the pcell of his ly-  
 fe. But what shall godly men do whē thei  
 know themselves thus to be beyled & per-  
 secuted with sicke vngodly actis: Verely  
 thei must then praye more mightely then  
 before as is folowthe.

¶ But when daniel knewe this com-  
 mandemēt to be subscribed/he went into  
 his house/& the wyndowes of his cham-  
 ber opened toward Jerusalem/he dey-  
 ly thre tymes/vpon his knees fell downe  
 thankinge and prayinge and opened his  
 mynde to his god as he was euery daye  
 before wonte to do.

Now is there a greuous bataill bent  
 ayenst daniel by these Venomose Vipers.  
 But yet in the mean ceason his excellent  
 Vertue shyneth/testifyng his faith by  
 his constant confession and prayse vnto  
 god. And not onely he not consent vnto

Text.

Daniel  
 openeth  
 keth the  
 vngodly

to

The exposition of  
 kingly to this Ungodly act which was devised  
 and actis ayenst him and agens God / but he also  
 improueth it strongly & breaketh it open-  
 ly: settinge open his wyndowes that his  
 enemies obseruinge him / might see him  
 prayng vnto god of Israel at middaye.  
 Why daniel: what needest thou thus o-  
 penly to haue put thyself in perill: thou  
 mightst haue worshipt god in spirit or se-  
 cretly and not by these externe gestures  
 haue declared it: or for that space not to  
 haue praied at all. No / not so did daniel /  
 for he knewe that the true religion and  
 worship must be farre from all colourable  
 dissembling without any lying shystis of  
 hypocricie especially in sicke an archbis-  
 shop. Daniel wolde not haue crept to an  
 image of the crosse nor kneled downe be-  
 fore the kinge askinge any diuine peti-  
 tion of him / & then haue colozed and glo-  
 sed it with Winchester's glose sayinge / I  
 maye so do not geuinge the image or the  
 king any godly worship / but a certain vt-  
 ward reuerent behauiour / now were the  
 lxxv. yeres of their captiuite past / now it  
 behoued daniel to praye more busily and  
 earnestlye that the peple might returne  
 & buyld & praye the temple / & not to haue  
 ceased one hewer. He prayd to werde ieru-  
 salem / whom he desyred to be repared / so  
 that

The ob-  
 iection.  
 The so-  
 lution.  
 The de-  
 claraciō  
 of p solu-  
 tion & cō  
 firmaciō  
 therof.

the sixte Chapter. 85  
 that of his gestures thei might know his  
 desyer / he declared it to be desirous of god  
 & of God it must be redified / let not men  
 therfore depende of men's actis and coun-  
 sels for & wallis of Ierusalem & temple  
 to be redified / that is for the gospel and  
 true preachers to be restored abyding em-  
 pious and princes pleasures / policyes &  
 their layfour to set forth iustly gods wor- psal. 51.  
 de / for if thei do / thei be lyke with the Be- Eccle. 11.  
 bulwes sent out of Egypte sending befo- Deut. 1.  
 re them of a humane policye their. 12. mē Num. 13.  
 to hewe the londe / neuer to enter into his psal. 94.  
 rest. In their cawle they were cōmanded 3. reg. 8.  
 in their prayers to turne themselves to-  
 werde Ierusalem / and all to remember  
 gods promises of cryste / of his kingdom /  
 of their deliuerance and restoring to his  
 true worship, and to aske the same conti-  
 nually and constantly. Daniel wolde not  
 dissemble with the wyked act and com-  
 mandement of Darius / but asked in tyme  
 their deliuerance of god for crystis sake  
 promised. And albeit / thise in the daye  
 as at morninge / midday and eueninge to  
 praye was commanded them / god to geue  
 vs happy beginning / good succeffe / & well  
 to syrysshe all oure godly assayers with-  
 out whom we can nether begin nor conti-  
 nue or ende any good thinge / yet maye it  
 signi-

The exposition of  
signifie cryste euer to be sought and to be  
beholden in faith of men in exyle/in cap-  
tivityte/and when they shall dye/as did  
holy Steven Behemently praye/and da-  
niel also at all tymes/holdinge God in  
their prayere with his owne bondis and  
promises / his peple to be deliuered out  
of the captivityte of mens actis decrees  
articles tradicions rytes/cere. &c. Whow  
Behemently prayd cryst/his passion now  
being at hande: for then/for the confes-  
sion and innocacion of the name of god/  
the houre was comen wherein he shuld be  
casten into y paynfull pitte of deeth/well  
therfore in the tyme of the crosse dothe  
Paul bid vs praye in euery place/ & cryst  
biddeth vs alweies praye as daniel here

Daniels prayth. Daniels praye standeth of these  
prayer cōthre parties/of thankis geuing for his in-  
flicteth in numerable benefites / of prayse for his  
3. parties. godly power & miracles shewed for them/  
and in confession acknowleginge himself  
and the peple to be synners and god to be  
true & faithfull of his promise in sauing  
and deliueringe sicke synners that thus  
call vpon him in faith. Cryst in his ago-  
nye. His disciples praye lest they  
shuld fall into temptacion/and Paul bid-  
deth vs euer to geue thankis to god thro-  
ro crist. Wherfore daniel wolde not  
dissem-

the sixte Chapter.

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dissemble in cōssing to pray for the tyme.

Text. Now these men insidiously obser-  
uing daniel/espyed him praying and ma-  
kinge supplicacion to his god Wherfore  
they went vnto the kinge reasoning with  
him vpon his acte and commandement  
saunge: Hast thou not published an acte  
decreed in wytyng/ that who aske any  
thing of any god or man by. any. dayes/  
but onely of the (of kinge) he must be ca-  
sten downe into the lyons denne: whom  
the kinge answerd sayinge/ yfse trowly.  
And it must be holden firmly inuolable  
after the same perpetuall of the Medes  
and Perses. Then they answerd sayng  
before the kinge. This daniel one of the  
necumbze of y captiued Jewes regardeth  
nothinge at all thy commandments of  
kinge: nor yet thy proclamation which  
thyself hast published in wytyng. For  
thysse euery daye he prayth/ which thing  
the kinge hearinge/was gretly heuy for  
him. And thought playnly to haue deliue-  
red daniel/ & studied vnto the sone going  
downe labouring hardely for his deliue-  
rance. But these men so insidiously co-  
minge to the kinge told him. Thou must  
know it (of king) that the lawe of the Me-  
dis and Perses is/that no acte/no com-  
mandement or lawe made of the kinge  
maye

This da-  
niel/was  
spoken of  
spight &  
contēpte

The exposition of  
 maye be changed. Then at the kings com-  
 mandement Daniel was brought forth/  
 and they did caste him into the Lyons den.  
 Then the kinge speakinge to daniel sayd:  
 Thy god whom thou hast ever worship-  
 ped deliuer the. And ther was brought a  
 stone and layde vpon the mouth of the  
 denne which stone the kinge with his  
 owne scall or ring and with the signet of  
 his nobles sealed/ that there shulde no-  
 thinge els be done ayenst daniel/ or lest  
 his will shuld be changed in daniel.

Here haue we an example of a weak  
 simple olde kinge bewitched / decciued  
 and ouercomen of his gosily flaterers  
 and of his owne polityke counsellors.  
 Now ye see the great diligence of these  
 enuious hypocrites / ye see their decel-  
 tes / vnmurderers murther / and ingrati-  
 tude. Daniel was now a right Venerable  
 sage olde father more then .lxxv. yeares  
 olde well deservinge and paynes takinge  
 to profit euery man / so that worthely he  
 might haue bene called pater patrie / the  
 father of the hole lande. But all his be-  
 nefites / his Vertues / his innocencye /  
 nor his reuerēt sagences might not moue  
 these malicious magos to refrayne them-  
 selues and to pittie him. Onely go they  
 aboute to destroye the man / & all because  
 he

he worshipped god onely and no man nor  
 creature. These be the Venemouse spy-  
 ders which creping into euery fayer flo-  
 wer of the garden gather nothing els but  
 present poyson. Now behold their sleigh-  
 thy poyson. They come to the kinge / not  
 first of all accusinge daniel / for that they  
 knew the kinge loued him so intierly: but  
 they first trapped the kinge in that they  
 preassed so sore vpon him with his owne  
 lawes and actis after the lawe of those  
 nations in nowyse to be broken or chan-  
 ged / the kinge once confirminge them.

They reasoned with him of the inuola-  
 ble fastnesse of the acte and decree / vnto  
 which / the kinge no such thing suspecting  
 as they went aboute / anon graunted.

Of la-  
 wes and  
 actis.

And verely to speke of lawes & actes / the-  
 re is nothing so necessary to comō wealis  
 and kingdoms to be conserued as the ho-  
 ly obseruacion of good lawes. For they  
 be compared to an hedge or pale which  
 kepe of euyl beastis fro the good gardēs,  
 which if they be broken downe in any pla-  
 ce / an ingresse is open to all euyl deuou-  
 ring beastis. Or if þ law be once or twyse  
 dispensed with / anon it ceaseth any mo-  
 re to be a lawe. Plato compareth lawes  
 to pillis medecynes or poctions / which if þ  
 syke bodye reuomite / there is no helth to  
 be lo.

Plato.

### The expositiō of

Be looked fore. Wherefore in good lawes  
 & actis there behoweth to be a certayne  
 diuine auctorite. Who wold bere a swer-  
 de which nether to kutte nor to smyte is  
 nothing apte. To conserue lawes and to  
 nourish iustice is þe swerde geuen from  
 god aboue. And therfore be lawes called  
 holy/because it is not lefull to breke the:  
 but they be ferme and imobile. The la-  
 wes are aboue the kinges/as Darius he-  
 re confesseth. It were the most indigne  
 and detestable thinge that good lawes  
 shulde be subiecte and vnder euill men.  
 For yf the lawes be godly and good/he  
 fighteth ayenst God that breketh them.  
 Of this thinge is the kings scepter a ve-  
 ry apt signe and token/in that it is ferme  
 and inflexible. Which thinge the iewes  
 well vnderstode when thei/to deride cry-  
 Mat. 27. stes kingdomc/his auctorite and lawes/  
 gaue him a reede in his hande wauered  
 with the wynde/signifyinge that incon-  
 stant kinges must make wauering & weake  
 lawes to daye made/to morow marred.  
 But these enuiose enchaunters did wy-  
 sely dispute with Darius of the solidite &  
 fastnes of his lawes making the king in-  
 ferior to his lawes. But fulwyked was  
 their decryte to thurst into his head so  
 vngodly and so dampnable an acte for a  
 good

### the syt Chapter.

88

good lawe/which the kinge shulde haue  
 relected vtterly. For by that acte both þe  
 king was dampned and daniel his wy-  
 sest counsellor destroyed. This their mis-  
 chynose fraude at last espyed of the king/  
 (but all to late) he labored the hole daye  
 to saue daniel/but all inuayne/for the ri-  
 gour of his lawe preyayled for that (as  
 these subtile serpents had perswaded it)  
 it was not lefull for the king to violate it.  
 Oh how pertinace and styfe are the vn-  
 godly lawers & act makers in their owne  
 wyked lawes to be conserued. What ex-  
 cuse shall ye bringe/ oh ye false lawers/  
 and brekers of gods holy decrees coman-  
 ding you nether to putte nor to take away  
 any thinge from his worde. Haue ye not Dent. 12.  
 red, ayledged of Cryste so solemly this Mat. 15.  
 graue sentēce oute of Isay saying: Inuayne Isay. 29.  
 do men worship me with menis tradi-  
 clons and doctrynes.

And here is to be noted/that lawes be  
 made for diuerse causes/as some/that by  
 their obseruacion/god might be worshi-  
 ped. These lawes of nomācls then of god  
 himself may be made: Man ought to  
 chang them/as be these. Onely god must  
 be worshiped & loued aboue all/owz her-  
 tis must be kept clene from hated/aui-  
 vice/adultery/from crueltye that it be a  
 good

The exposition of  
 a worthy habitacle for god. Which fulnes  
 of this lawe cryste when he came accom-  
 plished it for vs. for with these lawes/  
 of faith & innocencye god will be worshi-  
 ped. Vnto these whoso adde or take frō the  
 he is accursed. These lawes make perfit  
 the inward man. yet at there other lawes  
 made to gouern the peple. & their howses  
 which if thei be not preiudice to faith &  
 laws. charite/albeit men make them/yet muste  
 we kepe them as gods lawes for the auc-  
 torite of the magistrats sake whom God  
 hath instituted. But and if these humane  
 lawes loke to destroye the crysten lyber-  
 ty/to combre mens consciences and to op-  
 presse the gloze of cryste, God forbyde  
 that ether for flattery or for feare we  
 shulde luge or thinke them to be compa-  
 red with gods lawes or to be suffered of a-  
 ny cristiane to stande. A lawe is not abro-  
 gated but stablished/if the entent and  
 mynde therof be kept. What so euer is a-  
 yens the lawe of god/it is no lawe nor ius-  
 tice/but tyrannye and vngodlines. And  
 if it be made fiercely to runc vpon menis  
 sowles/so is it the more pestilent then it  
 shulde hurte menis bodies or take away  
 their goodis. Manis laws therfore ar ap-  
 proued so long as thei kepe them with in  
 their owne boundis/so that god be not  
 wor-

the sixte Chapter. 89  
 worshipped with them/but let them serue  
 the peace & not obscure the gloze of god  
 but plante honestye. But retourne we to  
 the text. Then at the kings commande-  
 ment & c. Brete difference was there bet-  
 wixt the sinne of the king and the crime  
 of daniels accusers. for the king sinned  
 of weaknes and simplicitie, deceyued of  
 these maliciousse murtherers/but his ac-  
 cusers accusing of enuye the seruant of  
 god sinned ayens the holy gost. And ther-  
 fore the king a non was smytch with re-  
 pentance and pite bewayling the death  
 of daniel/seking þ best waie he could to  
 saue him/and whē he could not/he gaue  
 place to his wiked accusers / excusing &  
 also condemning himself and Daniel to  
 he confessed daniel to serue god whiche  
 was able to deliuer him/nethelisse yet  
 he condemned him. But wherfore did  
 the king thus tempt god to deliuer him/  
 seing himself might haue deliuered him?  
 the king had great compassion on him/e-  
 uen michē lyke pilate pronouncing crist  
 an innocent and yet gaue sentence vpon  
 him to be crucified. But what an offence  
 was geuen to the iewes to see daniel the  
 iust casten to the lyons / whilis other  
 wiked were herde & praised: Wnety the  
 king excused him/& yet himself destroyed  
 him/

The exposition of  
him/for he was a fraid for lesing of his  
gouernance. And there was brought a sid-  
ne &c. That the miracle might be the cle-  
arer/god prouyded/the mouth of the den-  
ne to be sealed with the kings signet and  
with the signet of his nobles that thus  
conspired his death/that non shuld sus-  
pect Daniel to be deluyered by any ma-  
nis helpe as to haue casted in to the lyōs  
any other meat. Thus was christis sepul-  
cre sealed and kept that the miracle of  
his resurreccion shuld the euidentlier ap-  
pere. The last sentence of the text is.

That there shuld nothing els be done a-  
yent daniel/or thus/lest any thing shuld  
come to daniel contrary to the kings will  
By which sentence it is ment/that the  
kinge perceyuing daniels enmies cruel-  
ler then the lyons/a so if the lyons shuld  
spare Daniel yet wold he be sewer that  
his accusers shuld not open the mouth  
of the denne and destroye daniel by any  
other meanis. Dan. therfore now dwel-  
leth among lyons but with faith in god  
is he defended/as hath the pistle to the  
hebreus. Faith stoppeth the lyons mou-  
thes/and thus is he brought ayen to that  
first dignite of Adā created vnto the ima-  
ge of god to haue dominion ouer all bea-  
stis/for euen the cruell lyons testified da-  
niels

Ca. ii.

## the fyfte Chapter.

90

niels innocencye, whiche the most wicked  
rulers were not ashamed to defame: now  
was his tēptaciō & crosse at the higheste  
and therfore in tyme doth god helpe that  
we and al faithful by his example shuld  
lerne in our most perels to trust and bele-  
ue in god. Lyke ensamples of goodmē pre-  
serued from beastis hath Eusebius the 9  
boke of the Ecclesiasti. storpe.

Thus haue ye an example/ the churche  
of god not to want persecucions/and that  
the myndes of Princes shalbe craftely  
snarled and bewitched of their deuillish  
the counsellors. This example therfore  
moniffeth them to bewyse in obseruing  
siche deceit and namely in their lawes ac-  
tis proclamacions &c. to be published:  
lest thei vsurp gods Honor. Here is set for-  
the an example of a weake faithed king Weake  
betwixt whose sinne and the sin of the faithed.  
persewers of crystis ministres we ought  
diligently to discerne. He is weake faithed  
which loueth and embraceth the true do-  
ctrine/would promoue it/suffreth himself  
to be instructed and studieth to profite  
there in and desyereth the techers to be  
preserued/and confesseth the truth in a  
maner/albeit he dare not defende it open-  
ly and frely enoughe nor strongly/nether  
lesse he nether denieth it nor persecuteth  
it.

W. ii.

The exposition of

**Ro. 14.** It. Sicke weake persons Paul biddeth be receyued/and say that god receyuethe him and may confirm him. Sicke weake ones were the apostles at crystis death. For verely thus doth god gouern his faithfull that thei shuld acknowledge their infirmities/oute of which after grete and many batailes betwixt their feeble fleshy and the spirit thei might come forth therof with victorie. And herfore I say saith a smoking match god wil not out quench it and apen. The lord lifteth vp all that fall/and putteth his hand vnder them that thei be not hurte. Euen thus was darius weake. For he receyued the doctrine he had mynde to defende it/he confessed it/he wold haue promoued it with his testimony and confession/which all were tokens of a godly mynde. Yet he doubted he therof/But of his owne power to spread and to set it forth he doubted. For he was thus demented and bewitched with these pestilent perswasions of his wicked rulers as thus saying. Consyder oh king thou art but one man and ignorant of this matter/thou must geue faith to the lerned doctors and sothe sayers whiche be euer at the goddis mouthes and at all handes/in the newe and soden mutacion of these realmes it is to hard for the to plat any

the sixte Chapter. 91

any newe religio & to abolish the olde customs. It wil gender sedicions and vprores and much iniquities in thy realme/put away therfore these new lerned with their new lerning/or tarye tyl a more quiet tyme tyll it may be beter borne of your commons and lordis. Sicke enemies to god and his worde shall good princes neuer want. Thei laid ayenst the king the ferme auctorite of his actis & lawes saying, it shulde be a perellose example and to bolde an enterpryse to make any innovations and changes of the olde religion laudable customs rites cere. &c. At laste therfore the king ouercomen by the importune wicked perswasions of these peruerse counsellors permitted to them their mischeuouse dryft. Yet he lesse a cristen prince ought to haue a princely & manly herte in gods cause and of no weaknes to geue place to his malicious magistrats & priests. He ought himself to take the booke of the lawe in his own hand/to studye & be lerned aboue all his Magis bishops and counsel to. But because this king sinned not of a set purpose willingly/therfore a non was he smiten with pitie and repentance/But so were not the false accusers of daniel and the wicked counsellors. It foloweth therfore that the king repented

M.iii. with

The exposition of  
with so manly a faith that he punished  
these accusers and his counsellors of this  
perckouse nouite and mutacion put into  
his head so vngodly. A old God all em-  
proues and kings wold practize this Da-  
rins his example.

**Perse-  
wers.** Thei be perswers which nether loue/  
nor will heare/nor reuerence the true do-  
ctryne/nor will suffer themselves to be  
taught/nor study to profit therein/nether  
will defende the teachers and preachers  
thereof/nether suffer it to be set forth/  
which themselves know it to be true and  
godly. But had leauer to bury and burne  
it and bringe it into hatred and sclann-  
der. Let these men thus synninge ayenst  
the holy gost loke neuer to repent/but to  
haue the present iugment of God ouer  
them. And these dampnable wretches  
**Titl. 3.** Paul biddeth vs after once and the se-  
cond warning to eschewe as heretiques/  
for thei be condemned by their owne te-  
stimonye. Let kings therfore by Darius  
his example acknowleg their infirmities  
and studye strongly to go forth with the  
**Mar. 5.** Verite/A pray with him that sayd: Forde  
I beleue but yet helpe my vnbeleif.

**Text.** Then the kinge going into his pa-  
lace went to bed souperlesse/no meat  
brought him/he slept not that night/as  
sone

sone as it was daye lyght the kinge arose  
& went spedely to the denne of the lyons/  
and beinge therat/he with a moorninge  
voyce called daniel sayinge: Oh daniel  
the seruant of the lyuing god/hath not y  
power of thy god whom always thou hast  
worshipped, delyuered the from the lydes?  
Anon daniel answerd the kinge sayinge/  
oh kinge euer moughst thou lyue: My god  
hath sent me his aungell which hath clo-  
sed vp the lyons mouthes that thei shuld  
not hurt me. For before him am I foun-  
de innocent/nether ayenst the/oh kinge  
haue I comitted any fawlte. Then was  
the kinge exceedengly ioysfull and comman-  
ded daniel to be plukt out of the denne/in  
whom now plukt out, there was no hurte  
founde done to him of the lyons because  
he beleued in his god. Then at the kings  
commandemēt were his accusers & en-  
mies brought forth/which w their chyl-  
dren and wyues were thzone into y lyons  
whom ere they coude come to the floor  
of the denne/the lyons toke them/& bro-  
ke all their bones.

The cruell vnreasonable lyons were  
meker to Daniel then his owne felowes.  
The merciable kinge gotte mercy of god  
and repented: he departed from these his  
wyked counsellers with great heuines/he

The exposition of  
 refused all meat mirth and solace consy-  
 deringe his so faithfull a counsellor and  
 seruant of god thus to be entreated. Of  
 this example maye some of oure bishops  
 and some Crysten princes be ashamed/  
 themselves in all delicat excesse & weal-  
 the to see daily the innocent blode shed  
 for the trewth & their subiectis for their  
 safegard and defence of their realmes to  
 be slayne/ themselves in the mean tyme  
 playing and banketing. Daniels wordis  
 to the king thus teache him. O kinge/ of  
 this mayst thou lerne the iustice of god/  
 before whom I am founde innocent in this  
 mater and haue not offended the. I had  
 trewly offended the greuously/ yf I had  
 worshipped & with my petitions & prayers  
 for so had I confirmed the in thy nowne  
 synnes making the to beleue thyne acte  
 to haue bene godly. Now the king af-  
 ter his repentance and gladnes conceiued/  
 beginneth to iudge iustlyer/ he comman-  
 deth the innocent to be drawne out from  
 the lyons & his false accusers to be thzone  
 vnto them. And for because they went a-  
 bout to deprue the kinge of his most wy-  
 se counsellor & best beloued frende/ ther-  
 fore did the kinge iustly punish the  
 false accusers with their beste beloued  
 wyues and chyldezen. But wherfore was  
 dani-

the sixte Chapter. 93  
 daniel deliuered: Because he beleued/  
 (saith the text) in his God. I cannot se-  
 els now a dayes wherfore men be perse-  
 cuted and bzent, casten into oure lordly  
 lyons mouthes, but because thei beleue  
 in their God one alone for all sufficient/  
 for their faith onely in him to be iustified,  
 of him onely to depende/ to him onely to  
 praye/ him onely to call vpon &c. & vpon  
 no saynt nor none els to worshippe/ no not  
 images. It was nether the kinges repen-  
 tant heuines/ nor his fastinge and wat-  
 ching/ nor yet daniels innocencie/ nor pray-  
 ers that closed vpon lyons mouthes: but  
 it was cryst & messenger of his heuently fa-  
 ther/ because daniel beleued in him. Here  
 be empyours and kinges taught to retract  
 and call in aye their vniust lawes/ actis  
 articles/ decrees and proclamacions/ & to  
 punish the counsellors and auctours of  
 suche actis. Which ensample all kinges  
 ought this daye diligently to loke vpon.  
 Also all suche vngodly actis and lawes  
 we be bounde with daniel to not obey/ but  
 rather to fflye out of the lande then to be  
 yoked with them. Truly innocent daniel  
 was casten into the lyons/ signifying the  
 innocent poore churche of god euer to haue  
 the most strong empyours/ kinges and prin-  
 ces and the deuyll to withe the pope and  
 all

### The exposition of

Be holy and when they should be dispensed with/Which more lust it is that God be rather obeyed then man. I am but a man mortall dust and ashes. It is God that lyueth for ever which punisheth and rewardeth. His face feare ye/him serue and reuerence. He lyueth and raigneth present when men thinke him to be absent. And awaketh when he is thought to sleepe. Who would not haue despayred of daniels lyfe? And yet so/for his faith is he deliuered from the lyons hungry mouthes/let vs folowe thinges certain and leaue syngie vanities. Many miracles hath god done in heuen and earth/But of this one maye we be taught his power and goodnes. Now the king rebuketh his errour and the holy prophete before contempned/he exalteth into greate glory. And taketh daniel with him into the lande of Medelaucing Tyrus and his sone Cambyses at Babylon. Thus wolde god after the crosse glorifye his seruant.

The lyons.

The lyons signifye the mighty enemyes of crystis churche/as hath the psal. My soule lyueth among lyons. Of god onely for oure faith in cryst oure deliuerer/are their mouthes & tyrannouse power stopt. And as cryst thin in the forme of an angell preserued daniel/euen so now being man

### the sypte Chapter.

95

man and intercessour before the father/he with his present spirit preseruethe his churche in the middis of these lyons his cruell enemies. Here be we lerned none to be exalted of god onelesse he before be casten down into the denues of lyons. For cryste might not lifte vp his head except by the waye he had dronken of the rozing ryuer. Whether shal the cristians aryse vnto lyfe eternall except they be first dead and buried. Who so euer therfore thou be thus for the trouth accused and handled as daniel, not onely se that thou thus singe. Vnto thy god (whilis thou bevest me thou makest me great) but also haue thou faith and confidence knowing the same shortly to be fulfilled in thy accusers and persewers that cam vpon daniels accusers. They shal be trapped and taken in their owne snares & fall into þe pitt which they selues had digged vp: but I (saith the faithfull) shal passe by harmeles. How can we want these examples in the congregacions so ful of consolacion? If Daniel be diligently red ye shal see him to haue bene the fygure of crystis passion and his glorificacion by his resurreccion. This story of Mary also ought to be set before all the princes eyes of the world to teache them repentance

psa. 129.  
Rom. 6.

a thyng was

to

all his lyons to be hyzperswers. To be brief. Darius and daniel be set forth to be the example of the mercye of god / & daniels accusers are the example of the wrath of god. The example of Darius first teacheth the office of a cristiane to repent to beleue and to acknowleg his synnes after the same and gospel / and to saue the godly & dampne the vngodly. The king without meat and sleape all the daye and night continueth. For the lawe is as it were a fyery beper euer bighting / euen þe comminacion of god saying: I shall visit thy synnes: for the kinge ayenst his faith and consciēce had commanded daniel to be destroyed for keepinge the first precept of god. He thus commanded it / not as the king and lord / but as an idolater & murderer of innocents. But the kinge to see daniel a lyue concluded no lesse a miracle in his conscience then was the deliuerance of daniels bodye. Create therefore is the loye of þe faithfull / after their crosse thus to se god to preserve & glorifye them.

**Text.** Then king Darius vnto the people & nacions all tongues vpon the vniuersall erth thus writeth. Whiche peace be with you. Of me it is decreed that in all the parties of my realme all men shall feare & dreade the god of daniel / for that he

he is the lyuing god abyding for euer and euer / for his kingdom shall neuer be destroyed but his dominion euer must endure / who helpeth and deliuereth: he sheweth his wondrous miracles in heuyn and erthe whiche deliuered daniel from the lyons. After this daniel was highly promoted in the kingdom of Darius and in the realme of Egipt the persiane.

See how God will haue the victorie see vnto what ende God hath permitted these iniuries to daniel. The kinge would be putt vp with glozy. His diuines & nobles flater him / the iuste is casten to the lyons / & god the iuge of all is not known. But now at last his glozy is declared clearer then the sonne. And the kinge with publiclyk rescript and open recatacion confessinge his synne setteth forth the glozy of god. Nebucadnezar commanded that the name of God in nowyse shuld be blasphemed. Darius here willet it to be feared and worshipped and all men to tremble and feare at the face of the god of daniel. As though he shulde saye: Let oure actis & lawes / decrees or proclamacions whether thei be of myself or of any other made / bynde noman / if thei commande any thinge ayenst the god of daniel. For myselfe at last haue I lerned wherto lawes be

### The exposition of

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### the sypte Chapter.

95

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psa. 129.  
Rom. 6.

~ 1591 ~

to

The expofition of  
to beleue/to professe the truth/to reuoke  
their errours, and false and vngodly la-  
wes, actis, articles, constitucions and in-  
stitutions or enstruccions/to cōserue the  
true worshipers and beleuers, and also to  
se that all their churches haue good pre-  
chers of the worde/whiche is the cheif of-  
fice of euery kinge/and to see the brought  
vp in the very true enstruccions and do-  
ctrine of cryste and his apostles. Nowe to  
the seconde booke of daniel and seuenth  
chapter.

The ar-  
gument  
of the  
-7-

**N**owe daniel returneth backe. 3. yeres  
teching vs not what other men/but  
what himself did see to come vnto  
the worldis ende. What changes of king-  
doms and what persecucions the chosen  
shuld suffer vntil the eternall kingdom  
of cryst shuld come to vs. He telleth here  
the vision shewed to himselfe wherbye  
he prophecieth the afflictions of the pe-  
ple of god vnder the 4. Monarchies to be  
suffred/and how that the Romane empi-  
re at last diuided & shaken in here erthen  
feble feet, anticryste inuading Chrystis  
chirche/shuld persecute it vnto the worl-  
dis ende. And at last cryste comen to iuge-  
ment shuld destroye him: that the faith-  
full with cryst (all their ennemis taken a-  
way) might reigne and dwel in peace for  
euer

the seuenth Chapter.

96

euer. In this 7. chap. the same thinge is  
shewed which was sene of Nebucad. in  
the. 2. chap. albeit vnder other wordis &  
in another forme or vision/ saue that he-  
re daniel clerely prophecieth of the secla-  
re Anticrystis/of the popis/Mahumetis  
and of the Turkis Antichristen kingdōs  
to be sprongen vp out of the Romane em-  
pyre. Let vs heare the text.

**I**n the first yere of Belshazar kin- Text.  
ge of Babylon daniel had a dreame and a Chap. 7.  
vision of his head in his bedde. Whose  
some he wyrteth in these wordis. I da-  
niel sawe in the night/the sower myndes  
of heuen fyghting and makinge great cō-  
mociēs vpon the great sea. And. 4. great  
beastis one ayenste another were ascen-  
ded out of the sea. And the first was lyke  
a lyon hauing egles winges. And I loked  
vpon him whylis his wynges were pluc-  
ked from him/ and himself casten oute of  
the lande: but yet standinge on his fete  
erected lyke a man/and a manis mynde  
was geuen him. And beholde/the secon-  
de beast was lyke a bere standing in the  
one syde/hauing. 3. morsels in his mouth  
betwixt his tethe. vnto whom they sayd:  
Arise and deuoure thou micke fleshe.  
Then yet I loked/and lo I sawe another  
lyke a leoparde hauinge. 4. swyft winges  
on

The expofition of  
 on his bace / this beaft had .iiii. hornes /  
 and vnto him was geuen power to rule.  
 After this I looked in the nyght / and be-  
 holde / I fawe the fourth beaft / a beaft fe-  
 refull and terrible / and macteloufe stron-  
 ge / which had great tethe of iare / he  
 deuoured and consumed / and the leauin-  
 ges he trode vnder his feete. This beaft  
 beinge lyke none of all the other former /  
 had .v. hornes.

This vifion fene in the night with fo  
 many cruell beaftes fo tyghting vpon the  
 fea is ferefull / fignifying the churche of  
 God to fuffre afflictions and greuouse  
 perfecucions vnder the .4. monarchies la-  
 boring in the derk ignorancce of god & his  
 worde. This lyon fignified the golden  
 head & kingdom of Babylon vnder whom  
 the peple of god especially thofe .lxxv. ye-  
 The lydes fuffred greuouse afflictions. A lyon  
 of Baby is a cruell beaft yf he be exaspered / and  
 lon. gently yf the man fall downe naked before  
 him / & except it be in great hunger he hurt-  
 teth not, fuche humble prostrated prayes.  
 He is without fufpicion and fraude. vnto  
 Plinye. to this lyon or kinges of Babylon there  
 were sette egles winges / for that they we-  
 re fwyft vnto all their affayres / yea & vnto  
 to bloodshedding in batail. The fame king-  
 dom in Ezechiel is called the fower four-  
 med

the feuenth Chapter. 97  
 med beaft / first lyke a lyon for their har-  
 dines / in fubdewinge their aduersaries /  
 & lyke an egle / for their fwyftnes in their  
 bufinesses / lyke an oxe for their constan-  
 cy in labours to be fufained / and lyke a  
 man for their prudence in things to be a-  
 fore fene. The which condicions kinges  
 and magistrates ought to haue. Of this  
 lyon fayd Jerem. 4. There is comen vp a  
 lyon out of his cowche. Innumerable af-  
 fliccions fuffred the Jewes vnder this  
 lyons bloody tyranny / as themfelues com-  
 playn faying: vpon the flouds of Baby-  
 lon we fate and wept whyles we remem-  
 bred zion. This lyons .2. winges were  
 the two peples of the Chaldeis and Af-  
 syrians. They were fmyten of / & the lyon  
 caften out of the lande / when the Perfians  
 fubdewed them. To be then eleuated to  
 ftoude vvas a man, fignifieth that king-  
 dom in Nebucadnez. & his fones dayes to  
 be exalted to the knowledg of God / & their  
 kingdom thereby to be glorified. But in fi-  
 ne / the mynde of a fraill man was geuen  
 to it in Belshazar / which in his beaftly fe-  
 curite periffhed & loft the golden head & fo  
 bolde a lydes propertie. In fuche olde fygu-  
 res men may fee yet present examples / for  
 the Verite correfpondeth the fygure vnto  
 the worlde ende in a perpetuall Verificacio  
 The

The exposition of

By the bere is signified the Persi-  
kingdom a beast lesse gentle than the lyon/  
and especially in his olde age when he is  
most cholerishe greedier to deuour and  
very false/wherefore in scripture for his  
cruel auaitlaing he is toynd with the  
lyon. A wicked prince is a roving lyon and  
an Hongry bere. A man is in an euil case  
when he flyng from the lyō meeteth with  
the hongry bere. The iewes had wende  
thet had bene nowe out of all perell when  
thet had escaped the lyon of Babylon and  
nowe to be deliuered and to be sent home  
ayen/But thet met with the bere. For the  
Persies delt cruelly with thet/letting thet  
yong for of their retorne and of their building of  
desyong the temple a cite well. 70. yerres. So that  
beres thet folwde this dewche prouerb. true/  
olde ru- lung herren lung beren/alt herren alt be-  
lers old ren. Cyrus at first prudently and gently  
beres, entreated the iewes. Beres while thet be-  
yong ar tractable enoughe/But after war-  
de it came otherwyse to passe. For whylis  
he reigned, y proposed building of the te-  
ple was letted and many of the iewes still  
retayned in captiuite. And his sone cam-  
bysses openly persecuted the iewes. Also  
the other kings of Persye after Darium  
exacted of the iewes great tributis. This  
denouring bere with his 3. morsels in his  
mouth

the seventh Chapter.

98

mouth signifieth the insatiabie auarice  
in deuoring their subiectis substance his  
3. long tethe ar the 3. cheif kings: Cyrus/  
Darius/and Artaxerxes. This deuou-  
ring Persi bere not onely shed muche blo-  
de/but she persecuted cruelly crystis chir-  
che. Dositheus and Iustinus/wrote that in  
the Scythi bataill ayenst Tamyris/ Cy-  
rus head was of smiten of the quene of  
tamyre/she auenging the blode of hir so-  
ne/and was put into a botel full of blode  
with these wordis. Blode hast thou thir-  
sted/blode drinke thou w blode be filled of  
w these 30 yerres thou hast be insatiabie.  
Also in that felde he losse all his host two  
hondred thousandes of the Persians. But  
although the churche was cruelly perse-  
cuted vnder the leoparde folowing/yet  
for the churches counfort was this Persi  
bere slayn of Alexander the great. And  
so was the Persi kingdom translated vnto  
the grekis.

The leoparde or spotted panthere ex-  
pressing the nature and wittes of the gre-  
at/ signifieth the kingdom of great Ale-  
xander. His 4. winges and 4. hornes ar  
the 4. successours of alexander/by whose  
helpe in so short a tyme he subdued to  
himself all the worlde. For the story wit-  
nesseth kinge ptolome to haue had gotten  
M. ii. egip

The leo-  
parde is  
the Ma-  
cedonik  
Monar-  
chy.

The exposition of  
 egypte/Antigonius Asiam the lesse/Anti-  
 pater Macedoniam/Seleucus Syziam  
 and farre beyende to haue coquered:and  
 ders suc=albeit this greke speckled panthere had  
 cessours so great a powr and dominion,so mighte.  
 the 4 w=ly horned and headed/& so swyftely win-  
 ges & 4 ged / yet because this beast abused his  
 hornes. powr in breking the commandements of  
 god and namely of the first table and in  
 persecuting his chirche so cruelly by An-  
 tiochus epiphanes/He was destroid mise-  
 rably and the kingdom translated to the  
 fourth beast / that is vnto the Romane  
 empire.

This fourth ferefull Romane beast is  
 described terribly / hugly strong/armed  
 with the tethe of .x. deuouring and tea-  
 ring fleshe and bones euen the same that  
 is sene in the 2.chapter called the leggis  
 of .x. whose fete were partely .x. &  
 parte potbakt erthe. For what els signi-  
 fie these wordes, with so terrible a sounde  
 then the empyre of Rome not onely with  
 the most harde bataills at home and with  
 out, of themselves and of strangers, to be  
 consumed and destroid/But also the same  
 most cruelly to persecute crystes chirche  
 and to destroye vtterly and irreparably  
 the iewes policie for euer and their nati-  
 on. By the leauings or remenants/Under-  
 stand

## the seuenth Chapter.

99

stand the laste parte of this monarchie/  
 his fete signifye the laste empyours of it.  
 This beast to trede vnder his fete the lea-  
 uings/signifyeth/the later ende of this  
 kingdom to haue the most crueltyes and  
 calamities brought ouer it by p pope/and  
 at last by the turke. For how greuously  
 hath Italye bene torne and rent almoste  
 these .900.yeres/of the Gottis/of the gre-  
 kis/longobards & of ovr empyours: But  
 why is this beast vnylike al the other for-  
 mer: Verely this empyre must dure longer  
 then the 2.and the thirde monarchy and  
 all the vngodlines and persecucion done  
 distinctly and seuerally in the tother /  
 shalbe gathered to gither and committed  
 of this beast. And the laste empyours and  
 popis of this empyre shal bepe and per-  
 secute the chirche longer & cruellier then  
 any of the other.

His 10 hornes signifye the chiefe pro-  
 uinces and realmes vnder the Romane  
 empyre. Which were very many. For the  
 number of 10 signifyeth a great multitu-  
 de as in Job. See/ten tymes that is gre-  
 atly ye haue confounded me. And Cryst  
 lykeneth the kingdom of heuen to 10 Vir-  
 gens. So that the meaning is /that the  
 Romane empyre shuld haue amplier and  
 moo prouinces then the other former.

Alth. reles

The last  
 beast is  
 the Ro-  
 mane E-  
 mpyre.

from  
 the  
 2. yon

The .10.  
 hornes.  
 Job. 29.  
 Mat. 29

The exposition of  
 orles take the 10 hornes / for Italy Spay-  
 ne France / Germany / Illyrik / Grece / Af-  
 rik / Egypt / Asia / Syria. For the countri-  
 es annexed vnto these 10 must be reckened  
 with them / as Pannonia adioining to Il-  
 lyrik / and Macedonia ioined to Grece.

**Text.** And whyles I considered these hor-  
 nes / lo / there grewe vp another lytle hor-  
 ne amonge them / of whom .3. of the former  
 hornes were pluckt out. And behold the  
 were hornes in this horne as the eyes of  
 a man and a mouth speakinge stoute and  
 great thinges.

This lytle horne was and is the Anti-  
 crysten kingdome of the popes of Rome  
 with all their vncleane clergye by lytle &  
 lytle at their beginninge creping vp from  
 so low a state into so hyghe dignities / po-  
 wer and possessions vnder thempzours,  
 and their .v. other hornes / sowne oute of  
 the serpents scad into euery corner of the  
 worlde / flyinge lyke locustes into euery  
 empzours and kinges bosome ether to be  
 their confessers / counsellors / prechers or  
 teachers: out of porscoles and cloysters  
 are these beggers copen vp aboue em-  
 pzours and kinges by their serpentine fla-  
 tering fraudes and holy hypocrysie. And  
 as daniel here seeth .4. beastes ascending  
 out of the sea / so doth Ioan reasoning the  
 same

Apoc. 13.

## the seuenth Chapter.

100

same vision see the same beast arysing vp  
 lykewyse out of the sea. But the cruell for-  
 mes and factions which daniel sawe in þe  
 thre beastes / the same altogether seeth  
 Ioan in this one hugly beast sayng. And  
 the beast whom I sawe / was lyke a leo-  
 parde / and his feet as beeres feet / and his  
 mouth lyke the mouth of a lyon. He seeth  
 him also with .v. hornes / which he ex-  
 pouneth to be .v. kinges / which had not  
 yet in Ioans dayes receyved their king-  
 domes / but shuld then in tyme to come / as  
 kinges in an hower take their power. For  
 sone after by the fraudes of this lytle hor-  
 ne the empyre of Rome was (as ye see it)  
 diuided into feet and toes / as Nebucad-  
 nezar did see it to come / which is a shal-  
 be the ruine and fall of the hole empyre.  
 Of this diuision and skateringe therof /  
 Paul in Peros tyme gaue (as it were) a  
 watche worde and warning before sayng  
 He that holdeth the empyre / let him hold  
 it fast now yet a whyle / tyll it be taken a-  
 waye. For euen then / saith Paul / was he  
 working his secreete anticrysten mischeif  
 and wykednes. In somich as Ioan anon  
 after Paul sayd. And euen now are there  
 many anticrystes: which are gone forth  
 of vs / but yet were they none of vs. So here  
 maye ye see this beast to be no stranger /  
 R. illi. Some

Daniel  
 compared  
 with the  
 Apoca-  
 lypse.  
 Apoc. 17.

2. Tes. 2

1. Joā. 2.

The exposition of  
 Bozne farrof/for Paul saith/he sitteth in  
 the temple of god/he is therfore a dome-  
 sty enemye, a tame beast not to be sought  
 among the Turkis/Jewes and Saracēs  
 as oure bissshops wolde make vs beleue  
 whyles themselves play this beastes par-  
 te vnder oure noses at home in the tem-  
 ple of god/and not in the temples of the  
 Turkis and Jewes. They tell vs/where  
 the head empyour and kings be crystened  
 and thei of their counsell and teachers/  
 ther can be no persecucion by Anticryst/  
 But all is iuste excecucion/lo. But John  
 & daniel saye that he shulde putforth his  
 hornes vnder the winges of all the other  
 crysten kinges euen amonge crysten men  
 in the chirche of cryst/ in crystis name  
 against cryst his name and his faithfull  
 to make bataill. Here it apereth John to  
 say the same that daniel saith/But yet in  
 other wordis. For where as in this pla-  
 ce daniel sawe a beast armed with .3. gre-  
 te . . . teth deuouring and consuminge  
 all/the same did Ioan see takinge his ty-  
 rannye/cruell power/his proude seat and  
 his mischeuouse malisly of the dragon  
 deuyll / beinge a bloody murtherer and a  
 lyer from the beginning.

Apoc. 13. Agen where Ioan speketh of the beast  
 with .v. hornes/he addeth to him another  
 beast

the seuenth Chapter.

101

beast ascending from the erth sene of him  
 to haue two hornes lyke a lambe/ but he  
 spake as did the dragon/ & excecuted all  
 the power of the former beast in his sight.  
 The .v. horned beast ascending out of the  
 sea is the spirituall Anticryst of Rome  
 hauinge himselfe w all his lawes/rytes/  
 tradicions/decrees and doctryne defen-  
 ded of the empyours swerde and with the  
 swerdis of all these kinges once geuen to  
 drinke of his golden cuppe of poyson.  
 Amonge these his stronge defenders and  
 mighty hornes he arose first/ but a lytle  
 horne / vntyll they deuolued vnto him  
 their powers possessions and auctorities  
 to slaye the sayntis/ and then was he a  
 mighty worthy .v. horned bloody whore of  
 Babylon. But at last / the gospel once re-  
 ueled/ it did pluk from hir head hir ho-  
 ly bysare of hypocrisy and gaue hir in hir  
 most hyghe and holy head . . . a deadly  
 wounde: had not his cardinallis/bissops  
 and fryers strewed into enery empyours  
 court and kinges howlis/ spedely putto  
 the plaster in rolling and tossing the ball  
 ayen vnto the seculare powers flatering  
 them with the popis tytles/power/pos-  
 sessions/ & auctorite to maintayn and de-  
 fend all the popes ceremonies/tradicions  
 doctrynes more sewerly confirmed with  
 Q.B the

The spi-  
 rituall  
 anticrist

### The exposition of

The bea-the-seclare emperours actis and articles  
his woulde defended with swerde and sƿer cruel-  
de hea- licr then euer they were Under the pope  
led of himself. For the healing of this wounde  
his owne one horne was called the most sacred ce-  
ne spiri- sar/another the most crysten/another the  
tual four-most catholyke/and another his first be-  
gens. gotten some/and another/defender of the

The se-  
clar an-  
tichrist.

faith &c. Which clerkely cure of the cler-  
gy when Ioan had espyed/so/sayd he/I  
see another beast ascendinge oute of the  
erth with two hornes/&c. meaninge the  
seculare antichristen emperours and kin-  
ges hauing now two horned powers/both  
their awne and the spirituall auctorite/  
as they had first/and all to persecute the  
gospell now of late offred them and to  
burne the professors and prechers therof.  
And it is to be feared/lest the Turke be  
also this two horned secular Anticryst  
ascended out of the erth. For I dare say:  
That rather then y gospell shuld be frely  
receyued and the pope with his spirituall  
sourgens be brydled or suppressed with y  
worde of God/their state and lyuing cor-  
rected & reformed there at/the emperours  
and kinges crystened/consenting and co-  
pellinge these lytle whorische hornes to  
daunce after the poore painfull pype of y  
gospell/they had liefer ten Turkis to  
inuaide

### the seuenth Chapter.

102

inuaide (and yf their selues bringe him  
not in) and to raigne ouer all crystendom/  
then one crysten kinge. For they had ley-  
uoz be Under Mahumet and his lawes/  
then Under the crysten kinges and em-  
perours and Under the holy gospell of cryst  
For Under the Turke/they yet conceyue  
some hope ether by tribute gruinge/or by  
their olde hypocritish holy flatering frau-  
des to stande styll in their dignities glo-  
rye/ryches/possessions and auctorite.  
But in both these beastis their cruell horn-  
es are increased (take them for whom  
ye will) for both the Turke and Mahu-  
mete in Asia and Aphyrica/and the Pope  
with his false prophets and falser cardi-  
nals and bishops with all their consured  
and swozne secular papists in Europa/  
haue gotten them a mighty perylous power  
ayenst crystis poore fely lambes as ye see  
in their commandements/decrees/arti-  
cles/actis and proclamacions and inquit-  
sitions for bokis & heresies as they call  
goddis worde/to be prohibited pressed  
downe/& burned with all the promouers  
therof/Under the Turke they haue some  
hope to stand styll in their lustes and ple-  
sures/but Under the gospell of cryst they  
be lyke to lese all and their kingdome to  
haue a miserable fall.

Before

## The exposition of

Before this / daniel sawe the last Monarchie which was the empyre of Rome to be diuided into many kingdōes as perchance into France / Portugal / Spayne / Pole / Denmarke / Englande / Hyerlande / Scotland / Naples / Boheme and Hungarye / which be the .v. hornes / and sene of John / by the .v. hornes / helping the read Romishe beast to suppress the kingdome of cryst. For by the popes policies / thus was the noble empyre skatered into his owne destruction / that this lytle horne might haue the prync and preeminence ouer the hole empyre. This lytle horne saith daniel grewe vp amonge these .v. kingdōes or .v. seculare hornes / by whose ayed ryches and auctorite / the pope with his prelates ascended from pooze beggerly beggerly fryers and flaterers vnto such an imperial maiestye aboue emperours and kinges. And here daniel seeth .3. hornes smytē of from these so many kinges by the lytle horne / That is / the Anticristen pope to make weake and feble whatsoeuer emperour and kinge he listē / depose them at his plesure and to translate the empyre and kingdōes into his owne nettis to vse and occupy them himself. Or if ye will take the .iii. hornes prescisely for .3. empires or kingdōes falsely vsurped of

the

## the seuenth Chapter.

103

the pope / beholdē vpon his head the tret. The .iii. ple crone infaming himself to be the thre hornes erdowne and destroyer or robber of thre casten great kingdōes / yea and euen the subuerdowner of the hole Romane empyre. Notheles of the his flaterers yet make him beleue that he pope is emperour and kinge ouer haueu / ouer earth and of purgatory / yea and ouer hell and deuyl to. But this is trewth. He once translated the empyre from the east to the weest / and from the frenche men to the Germans. And now contendeth he to translate it to the Turke / which shalbe his last translacon & his owne destruction with the heuey mutacions of all the west kingdōes / yf he can bring his bloody purpose to passe.

For Daniel saith this lytle horne to haue eyes lyke manis eyes / that is to be prudent and polytyk to loke for his owne ease & lucre. For he thinketh to gett more vnder the Turke then vnder the gospell yf it be receyued of the emperours and of all the crysten kinges as he feareth it will be. John geueth him hornes lyke a lambe That is to saye / he shall do all his fraudulent featys vnder a merueulouse pretence of holynes innocencye and mekenes. For he shall wyte himself the most holy / when he shall shewe himself by his dedes to

The exposition of  
to be þ most wyked prophane cruell wolue  
comen in shepis clothes / for Under þ tyt-  
le of Papa: father of fathers he is þ most  
marciles tyrant of all tyrants / Under the  
name of Summi or Maximi pontificis /  
that is of the most hyghe and greatest vi-  
gilant watcher and ouerseer of his flock /  
he is the most negligent idell idoll & do-  
me dogge / Under þ name of pastor / which  
is a flock feder / he is the most pestilent  
poysoner. And euen these be the two  
horns signified by þ two forked bis-  
shops myters / althoughe (say they) they  
signifye the two testamēts / and that they  
be lerned in nether of them bothe. Nowe  
when ye see this beaste to deuolue these  
his holy tytles and godly names of in-  
nocency and meaknes to any seclare hor-  
ne or beast ascending out of the erth / and  
the same do take them executing the po-  
pis power and tyrannye in persecutinge  
the gospel and to confirme papistrye spe-  
king / wytyng / decreing / articlyng & enac-  
ting &c. as did the dragon / then take heed  
for then contendeth this beaste to heale  
his alone deadly head wounde agene.  
The two horns lyke lambes horns be  
both the powers seclare and ecclesiastical  
ether in any one spirituall or in any one  
seclare Anticrist.

Also

Also it is to be noted. That bothe Daniel  
and Ioan saith he hath a mouth speking  
great blasphemies / or proud arrogancies  
ayenst god / he shall speke as did the dra-  
gon euen blasphemies ayenst god / as did  
he that said I will ascēde and belyke the  
most hyghest god. And as did the serpent  
perswade Eue to not beleue god but to  
thinke the most true god to be a dissem-  
bler or a lyer. The turke and Mahumet  
speke gret blasphemies ayenst god in their  
alharon. But our litle whore of Rome &  
hir cardinalls bishops and prechers spe-  
ke the moste grettest and greuoust blasphe-  
mies of all and themselves defende them  
with syer and cause their seclare anti-  
cristis to defend them with swerde. They  
be not ashamed to wyte and teche the po-  
pe to be of lyke powr with cryste / the pope  
cannot erre / the pope to be the supreme  
head and spouse of the chyrche and Vica-  
re of cryste. And because he hath the em-  
periall powr / he may distribute the king-  
doms and ryches of the worlde as he lyst  
and because he is the hyghest bysshop he  
maye geue all the chyrches benefices as  
cardinallships bysshopryks and benefi-  
ces to whom he lyst / and he sosteth the  
gospel to be subiecte to his interpretaci-  
on and vnderstanding / yea & except saye  
some

The exposition of  
 some of our bishops that the scripture be  
 confirmed by sicke ordinary powers / it is  
 no scripture nor may nor be read, but of sic-  
 ke as thei lyst to deliuer & lycēce it / nor  
 in any other tongue then thei liste to geue  
 it. He will haue his lawe and traditi-  
 ons to be obserued aboue gods lawes and  
 the transgressours of his lawes to be  
 greuouslier punished then the bre-  
 kers of gods precepts. He boasteth him-  
 self to make lawes and articles of our faith  
 and to adde mo sacraments to them then  
 cryst made / and to consecrate and to ma-  
 ke the body of cryste / to sende awaye the  
 substance of the bread / the accidents as  
 the whigtne roundes / tast & other qua-  
 lities & quantities remayning. He confes-  
 seth crist with his lippes to be a redemer  
 but yet he teacheth / he dothe and writeth  
 many grete blasphemies contrary to the  
 mystery of our redemption / as in his pur-  
 gatory / satisfaccions / merits & sicke  
 other. All these blasphemies speketh  
 he vnder lambes skynnes in an innocent  
 & holy pretence, hauinge hornes lyke a  
 lambe / he will apere humble lyke any o-  
 ther inferiour man & yet shameth he not  
 to open his mouth to speke greuous blas-  
 phemies ayenst god and his peple. This  
 beast Paul handleth and his pestilent pro-  
 perties

the seuenth Chapter. 105  
 pertyes he treateth saying. This sinfull  
 man and forlorne chylde aduersary to god  
 will be exalted ayenst god / and aboue his  
 worship cleame and vsurp a worship to  
 himself and teche a certain vtwarde re-  
 uerent behauiour to idols and images, so  
 that he will sitte in the temple of god ostē-  
 ting and boasting himself set forth for a  
 god / that is / he will with his lawes, decre-  
 es, actis, articles and doctrine sitte deper  
 in menis consciences & more feared then  
 god himself with his ten cōmandements  
 and all his terrible comminacions. Is it  
 not an heauy blasphemye to teche, wyte,  
 and decree that himself may with his  
 syer and swerde preuent and disapoynt  
 god of his euerlasting and immutable pro-  
 uidence. But at laste / when the little hor-  
 nes iniquite is disclosed / then shall he a-  
 yenst his wil render ayen his professions  
 titles & his falsely vsurped auctorite to p-  
 seclare hornes, out of whom first by frau-  
 de and hypocrisie he so craftely extorted  
 them. Th<sup>y</sup> ye see that by this little horne  
 & by the horned beste sene of Ioan, be vn-  
 derstande the Anticristen aduersaries of  
 cryste and his chyrche, whether thei be  
 the seclare kings and empowres, popes or  
 bishops / turke or Mahumete or these all  
 togither confured ayenst the lorde & his  
 anoin.

a my / p<sup>h</sup>

a and

2. thes. 2.

The dis-anointed. It is more then two thousand  
 yeres sence daniel sawe these visions / w  
 betwixt albeit the fathers by this little horne vn-  
 the turk derstode rightly anticriste / yet because  
 and anti-Christe then to come in these prophete-  
 crist. es / were not sene so clerly as thei be now

es/were not sene so clerly as thei be now  
past/ & in fulfilling in these owz present  
dayes sene & felt of euery faithful/ some  
men coniecture/ this little horne to be the  
Turke/ albeit the popis and their prelats  
haue iustly played the turkis parte hit  
herts. For the turke and anticrist differ  
re not but as the deuil differeth from hel

João d'az:  
conite.

By this little prominent Horne therefore  
Doctor Johan Diaconite vnderstandeth  
the kingdom of the Saracens / of the tur-  
ke and of Mahumete sprongen vp in the  
dissipacion of the Romane monarchie / w  
we will (saith he) confirme by daniels de-  
scription / of the tyme / of the place / of the  
pew & doctrine of this saracene Turkish

The tur kingdom. Of the tyme/for when the Ro-  
king maue empyze began to be skatered mini-  
dom whē shed and febled euey almost down to het  
it bega- erthen tocs/then began the turkis king-  
ne. dom to growe and floresse which was

Of the che men gote fraunce/and the longobards  
place Italy and mahumete in the tyme of he  
Here it raelius the emperowz moued his sedicion  
begune. Of the place/daniel seeth this litle how

ne plucking bp 3 of the former hornes/  
wherby doubtles he signifieth/the Roma-  
ne prouinces then lying in the east to be  
fallen from the empyre/for these 3 hornes  
that is to saye 3 kingdome Egypt/Siria/  
and the regions of Cilicia/the Saracens  
had then anon ioyned together. But albe  
it now the turkes haue many moe prouin-  
ces yet is it not a yest the text describing  
onely but the beginning of the Saracens  
or turkis kingdō. Of his powr / for dani-  
el saith. These 3 hornes were with great  
violence pluckt out/oh it is to true/that  
hole Aphyrika/a great parte of Asia/and  
not little of Europa be holden this daye of  
the turke and of his Tartarion god ma-  
humete. Ezechiel prophecieth/this fyer-  
ce Scythi<sup>e</sup> beast and pestilence of all cry-  
stendom/in the laste age of the worlde to  
destroie the churche and at last to be de-  
stroyed in the mountans of Israel/that is  
either in the places where the gospel sow-  
neth, or of those knyghtis whiche call bp  
the name of the lord god in faith. Of  
his doctryne. Daniel saith that this hor-  
ne hath the eyes of a man & a mouth spe-  
king grete and stowte things which if ye  
wil see/reade his Alcorane: which who-  
so desyre to knowe Ishal geue him in this  
to reade/that he may knowe that this de-

Id. it.

uile

Off his  
pawz.

Ezec. 38.  
and 39.

^ 2.5.11

Off his  
doctrine

The exposition of  
 nills mouth Mahumete utterly abolis-  
 sheth all the writings of the prophets &  
 apostles euen the testimonies of owr sal-  
 uacion and helpe. He sayneth cryste to be  
 no better then Moses / and in nowyse will  
 he acknowleg him to be the sauiour. And if  
 he hath any cruile iustice yet is it corrup-  
 ted w abominable filthye lecherie. wher-  
 for / because not onely with swerde & we-  
 pens he decreth the sayers & doers ayest  
 his wyked doctryn to be destroyed but al-  
 so he wilbe extolled aboue al thig called  
 god / therefore is this litle horne thought  
 to be no litle parte of anticrists kingdom.

Hitherto hath Daniel prosecuted his  
 own visio of the succession of the 4 em-  
 pires / & that the image in p 2 cap. & those  
 4 beastes here signifye not onely p secula-  
 re emperours and kingis fighting among  
 themselves one ayenst a nother and all  
 ayest god / but also the spirituall anticrist  
 persecuting the chyrche of cýste. For the  
 later kinges shall moste cruelly trede dow-  
 ne the gospell in hir vprysing as ye haue  
 sene it these 600 yeres paste, whilis thei  
 with their emperours plaid the popis hãg-  
 men exersing their own tyrannye & pe-  
 cuting his cruell vngodly lawes and an-  
 tichristin doctryn by burning & slaying whi-  
 lis thei prosecuted his and their own hor-  
 rible

## the seuenth Chapter.

107

rible bloody desyers vpon crystis chyrche  
 for the defence of the popis & theirown  
 tradicions rites and articles actes &c.  
 to confirme their idolatry and supersticiõ  
 for so hath this litle horne bewitched  
 hir 10 hornes about hir / that she hath per-  
 swaded and put into their headis the ho-  
 ly scriptures in owr Bulgare tongues to  
 be heresye, and the faithfull fre prechers  
 heretiques, and therfore to banish and  
 burne them bothe and to bring into the  
 chyrches, bishops bokis of new and wy-  
 ked institucions and vnholosome eruditi-  
 ons with their owne arrogant actis, ar-  
 med articles with swerde and fyer. The  
 cheif and truest token of the true chyrche  
 is the profession and preching of the pro-  
 pheticall and apostoli doctryne. And to  
 fight ayenst this doctryne or to abolissh  
 it / is the very signe of anticristes Syna-  
 gog. The pope and his seclare sorte vsur-  
 pe a powr and worship aboue cryste / in  
 that with the most arrogat audacite thei  
 dare alter / interprete adde, and minishe  
 and expowne gods lawes and gospell at  
 their plesures and to be sicke lordis ouer  
 his faith and religion / that of gods holy  
 perpetual verite & mighty worde thei wil  
 after theirowne carnall affectis, to serue  
 theirown lustis, make it a nose of waxe

the true  
 token of  
 the chyr-  
 che. &c.

D.iii. to

pellet men to his religion and the same do owne Mahumetis.

Now seeth eury man / this mighty horned beast to be the triple anticristen kingdom standinge vpon the popis and thei clergy / vpon the seculare hornes drunken with his cuppe / and vpon the Turkeish Mahumet. But this lytle horne differeth from the ten hornes in that it hath eyes lyke a man pretendinge all religious deuotion and holynes in his doinges, wytyngs, and sayings: for vnder the pretence of a reformation defence and restoring of the crysten religion / he wold destroye it / and settle Anticrist the faster / which property Ioan expresteth sayinge his hornes to be lyke a beastes hornes for that vnder shepis and lambes skynnes he shall hyde himself lurking a bloody lyf & a fyerce bere. The stwarde behauours of the Turke in their temples & lyuinge semeth godly. Thei praye synetymes a daye / thei vse diuerse sprinklings & washings as we do with holy water / thei enclyne moste deuoutly when they praye / thei lye prostrat / thei abstayne from wyne / thei eat their meat vpon the grounde thei will haue no curiose nor costly houses / thei vset the temples oft / thei abhorre vncleannes / thei lothe and detest images /

D. iiii.

ges /

## The expositiō of

to warme and fede their synful desyers. yea gods worde and gospel is not gods worde except thei so admitte and allowe it. It is heresy / new learning yea and treason to / the worde of sedicion and disobedience if thei so saye it. Oh bloody blasphemers / oh arrogant anticristes. Be not the

a compari-son of p Mahu- metes doctrine & of the popis.

se your proud mouthes speking proud & horrible blasphemies: The turke & Mahumete vtterly renounce all that in the gospel teacheth cryste to be the sone of god / and euen so do thei that will be iustified by theirown merits: mahumete knoweth not the doctrine of faith or of p trinuocation and worship / nomore do the spirituall & seculare anticristes whiche yet do persecute it / onely do Mahumete & the turke holde with owne anticristes certain chull precepts / at theirown pleasures (as do the called crystians) to stablisshe & to abolisshe them when and wher thei liste: But yet is the turke more constant and continually iuste in his lawes then be the called cristians. The turke and his Mahumete graunt synful lecherouse lustis / owne turke and Mahumets winke / yea thei laughe at the same / forbiddig iuste matrimony / and rending in sondre lawfully married persons and permitting open whoredom. Mahumete with violence of swerde com- pel-

The exposition of  
 ges/wherin thei be muche beter then the  
 called crystians. Who seinge this their  
 deuoute religion in sight wolde not take  
 them for godly men without gall and ar-  
 rogancye. Lykewyse in the papisti chur-  
 che/what a multitude & variete is there  
 of laudable in syghte, ceremonie/decent  
 rytes/what continuall praying/singing/  
 playing of swete instruments/dayly A-  
 sing: How outragiously are their preistes  
 and churches orned and gorgeously gar-  
 nished in their popetry passe tymes and  
 apes playe: what is there in gold/syluer/  
 and in costly apparell/as apes in purpure  
 how iette thei: How many festiuall hygh  
 dayes to worship saints haue thei made  
 themselves to call poore men from their  
 dayly labours and lucre, to serue their id-  
 le belys to stand and wonder vpon Jo-  
 ans camell cote, and to gaze & stare vpon  
 these apes in golde/veluets and preciou-  
 se stones and vpon their dayne pictures  
 and idle images: Beholde their habits/  
 bestures/shauinges/hypocrisie/chosen  
 holynes/fayned & facioned demure coun-  
 tenances/holy lokes/and humane eyes/  
 and thou woldest swere/them to be rather  
 aungels (I say not of sathan) then men.  
 But the prophet addeth/that as in þe hore  
 ne there apereth to be an honest eye and  
 a lom:

a lambish loke/so hath he a blasphemous  
 mouth/speking great arrogant things  
 which Ioan expounding saith. He shall  
 speake as did the dragon and deurell him-  
 selfe/to obscure Godes glozy and his holy  
 name/tyll with the brethe of his mouth  
 he be slayne. Wherefore to comforte vs  
 here yet molested & persecuted with these  
 cruell hornes. Daniel sayth.

¶ But yet I behelde/vntyll the che- Text.  
 yers and stoles were sett/and the man of Apoc. 1.  
 many yeares was setdowne/ whose be- 25.  
 sture was as whight as snowe/and the E 20.24  
 heare of his head as fyne and pure as  
 woll/whose scat royall was all on a fye-  
 re flamme/and the whelis thereof bur-  
 ned lyke fyer/and there went longe fyer  
 beames lyke a floude of fyer flouwing out  
 of him/& thousand thousands ministred  
 vnto him/ and ten thousand thousands  
 stode before him. And anon as he was set  
 downe to iugement/the bookes were layd  
 open.

¶ Hitherto ye see all daniels vision be-  
 refyed concerninge these. 4. beastes and  
 monarchies and this lytle horne/so that  
 we nede not to seke any other exposition  
 of daniels and Ioans visions/then the  
 dayly experiences in beholding the face  
 of the worlde which is a playn commen-  
 tary

### The exposition of

tary vpon them both. And of the present  
beresying hytherto and fulfilling of the-  
se visions/we maye be certain and sewer  
that the rest of their prophecies shall be-  
rely come to passe shortly/ere these seatis  
be sett downe / and these forked horned  
kings trones be taken awaye. For verely  
crist is euen now preparinge these iuge-  
ment seatis/to destroye these wyked An-  
ticristen hornes & to cast them into per-  
petuall fyery tormēts/and to embrace his  
chosen thus cruelly of these beastis op-  
pressed receiuing vs vnto perpetuall ioye  
for this is /lo/ the ende of this tragedye/  
thus gothe out their playe euen then whē  
they thinke to be but in the middis of their  
mater. For daniel and Ioan both knyght by  
Anticristis raigne in half a tyme or in  
half an hebdomade confortyng vs in that  
they shalbe shortly taken awaye/ & shall  
not be ye vs so long as they thinke to do/  
psal. 54. wytnes the psal. But thou oh lordē shalt  
pluk them downe into the pitte of death/  
euen these bloody men & crafty deceiuers  
which shall not come to half the dayes  
wherein they thinke to lyue to execute  
psal. 91. their mischelf. And agene. When thou  
seest these synfull bloody men florish like  
flouers/then be thou sewer/them al to flo-  
rish for no nother ende then for euer to  
be

### the seuenth Chapter.

110  
Dse. 12.  
be smytē downe. And therfore sayth da-  
niel after some textis. He shall take his  
plesure for a tyme for tymes and but for  
half a tyme. And Ioan windeth by the  
halfe tyme in half an hebdomade/which  
be .iii. ycares and an half/for God is not  
angry with vs alwayes /but in the middis  
of their wyked course his aduersaries  
shall fall downe into their owne perpe-  
tuall destruction and payne. For daniel  
saue the dayes of oure tribulacion shor-  
tened for our counforte/and for their con-  
fusion that trouble vs. There shalbe no  
full ende of oure persecucions and tribu-  
lacions nor of the Turkis crueltye vntyll  
criste sett downe his seatis to iugement  
wherin we shalbe blessed and the vngod-  
ly persecuters of crystis chirche dampned  
for euer as Paul conforteth the martyres  
of Thessalonte. And therfore þe prophets  
Dse but fewe wordis/for ther is no worde 2. thes. 1.  
of god so lytle /but it is mightier then all 2.  
the worlde/nether any so lytle a letter in  
the prophetis which sauoreth not ether  
of the lawe or of the gospel. Wherfore be-  
cause it is certayn /that of daniel the de-  
scription of the iugemēt/is here set forth  
into the consolacion of the crystians and  
into the feare of the Anticristen/we will  
(that the troubled chirche might see hyr  
confort

The expoficion of

confort) faye our mynde breifly according to the fcriptures of the iugement of cryft.

**Mat. 19.** Thefe featys are fayd to be sette/for þ confort of them which yet suffer for the gospels sake vnder thefe horned kingdōs as cryft tolde his apostles fayng: ye shall fitte vpon the twelue featys to iuge the twelf trybis of Ifrael. And yf we suffer with cryft / we shall raigne with cryft.

**Rom. 8.** Cryft is called here the great aged God and man / for he is an eternall fauour promised in paradise before he was borne.

To fitte / pertaineth to cryfte the iuge as in **Matth. 25.** He shall sitt in the trone of his gloire / & before him shall all nations be brought. Forthermore / a iuge hath a double office (as saith Peter) to punishe the euill and to defende the good. Wherefore here doth Daniel by the whightnes of cryste his besture and purenes of his

**his whit clothes.** heare describe his comfortable defence of the good men. For as he in his whight clothes clarified in his transfiguration and also ryfing from death apered to youse and glad to the heuey penitēt synners / euen so shall he make glad his glorified chofen once ryfen from death with this voyce: Come ye þ blessed of my father &c. Sicke a bentye of the chirche in cryft is paynted also in the. 45. psal. but it is not sene

the feuenth Chapter.

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sene in this miserable Vale of weping teares / as Ioan sayth / we be not yet sene as we shalbe. The heuey vengeance of the euill men is paynted by þ flammey trone His fla- a long fery beames procedinge therout. meyn tro- for deuouering fyer shall go before him / ne what and a burninge flame after him (Joel to it signifi- wytnes) and as cryft arysing was sene so fieth. terrible to þ keepers of his sepulcre / euen Joel. 2. so shall he apere a ferre full iuge to all vngodly in the last iugement saynge / auoyd frome ye cursed into eternall fyer. Also þ multitude of mynisters is taken for his infinite noubmer of aungels as **Mat. 25.** saith: all the aungels shall come downe with him. To sit in iugement is to rendre to euery one accordinge to their dedis as spekethe Paul: Nether is it any thing els / the booke to be opened / then that Paul saith. In that daye god shall laye open þ Rom. 2. secrete hid thingis of menis hertis by Jer. 17. 4. Coz. 4. In cryft according to my gospel. Wherefore there is no difference betwixt daniel and Paul saue that as they both wrote not in one tyme so did they not with the same wordis expresse the same iugement of cryft.

Then I behelde / namely for the Text. voyce of those stoute great wordis which Apoc. 17. the horne spake / and I looked so longe tyll 16. & 20. the

The expostion of  
the beast was taken awaye and his body  
slayne and the beast casten into the fyre.  
But the other beastes yet left, deposed  
their power / & to them was there graun-  
ted longer to lyue vnto their prestyed  
tyme.

3. docu-  
ments. Hytherto haue we treated the descrip-  
cion of the iugement into the consolacion  
of the chyrche militant. Now shall ye ler-  
ne. iii. thinges in the declaracion of this  
prophecie. First he teacheth vs not to be  
offended / nor in oure trouble to cast away  
all hope / seing these anticrystis the pope  
with his conured hornes / and the Tur-  
ke with his Mahumete thus to prospere  
in their mischeif. Secondly he therfore  
threateneth death and destruccyon to all  
these anticrysten beastes. At last he con-  
forteth the chyrche beinge yet as a shepe  
apointed to the slaughter howse with a  
newe descripcion of crystis coming. For  
what (thinke ye) shalbe the ende of this  
oure troublous tragedy: shall we be thus  
euer persecuted: shall these sharpe che-  
ney hornes alwaye gooze vs thus cruel-  
ly: will not god come once downe and de-  
clare his rightwysenes: will he neuer  
auenge the iniuriousse oppzessions & per-  
secucions of his iuste and chosen chyrche?  
Aftir oure many and greuousse afflictions  
daniel

daniel seeth a newe and greate change.  
I loked / sayth he / namely for that arro-  
gant great voyce of so blasphemouse wor-  
dis which the horne spake. I merueled  
whether god wolde leaue so great wyked-  
nes unpunished and wolde neglect the  
glory of his name. He wolde not so long  
suffre it in Sennacherib / he punished it  
anon in Pharaos / he was and euen within  
Goliath and with all his blasphemers  
in tymes past. And shall he now suffer  
thus long his chosen derely beloued to be  
thus cruelly for his sake bent and slayne  
and his gloriousse name thus so spight-  
fully blasphemed: Daniel loked vpon &  
long pacient suffering of God / not once  
turninge his eyes from him vntyll he sa-  
we his iugement at hande / and the iuge-  
ment seatis set downe. We may not ther-  
fore behold the oncly tribulacions of the  
iust which may soner thrust vs into despe-  
racion: But we must sett the iustice of god  
before oure eyes / & wayt for the apointed  
happy helpe in tyme of tribulacion promi-  
sed vs and the greate rewardis prepared  
for all that iustely fight in his cause. Da-  
niel merueled to what ende the false doc-  
tryne and proud wordis of anticryst wold  
come and where at last he shulde abyde.  
He sawe that in the last ende of þe worlde  
these

The exposition of  
these Anticristis shulde haue in their af-  
fayers great prosperouse successe the em-  
pours and kinges to bring home gloriou-  
se and happye Victories: the pope to ga-  
ther home great ryches noble Victories  
hyghe and solempne tytles and his doc-  
tryne and lawes to be fered greatly and  
reccyued ouer all crystendom / empours  
and kinges mightely to assist and defende  
them. He sawe the Turkis dominion to  
sprede mightely and his doctryne to take  
place, wyde and euery where. With these  
prosperouse successes / many men / what  
for weaknes / what for hypocrisie / what  
for fere and the anguyshe of their perse-  
cutions be auerted from the gospel of pe-  
ace vnto these anticristen actis / articles  
false doctryne / popish rytes / supersticio<sup>9</sup>  
ceremonies and vnto their deuyllish tra-  
ditions and many vnto Mahumets mis-  
scheif. Wherfore he premonieth vs to  
be constant / and to hold fast in mynde the  
last iugement / that is / the glozve of the  
godly to come and the paynes eternall of  
the vngodly / so resting vpon godis wor-  
de in oure feruēt prayers that for the gre-  
tenes of the euerlasting loyc and felicitye /  
we maye nothing fere ne regard the infi-  
nite troubles of all oure lyfe. Byt herto lo-  
ked Paul when he sayd: I thinke not the  
suffer

the seuenth Chapter. 113  
sufferings of this lyfe to be worthelily co<sup>2</sup>. 2. Cor. 4  
pared to the glozve to come which shall be  
reneled in vs. Now will we speake of the  
cōminacions cast vpon these beastes.

Where Daniel saith / I loked vntyll I  
sawe the beast slayne and his body smy-  
ten downe dead and casten into the fyre /  
and the power of the other beastes there  
left / taken awaye / he threteneth not one-  
ly to this last beaste the empyze of Rome  
with his spirituall Pope his hole bodye  
and all their. v. helpinge hoznes agaynst  
the lorde and his anointed, euerlastinge  
death and destruccio<sup>9</sup> / but he also in the-  
se wordis threteneth the same miserable  
ende vnto p Turkish or Saracens king-  
dom / for the lambe shall haue the Victory  
as it is wyten in the Apoca. 17. c. 19. chap  
And I sawe the beast and the kinges of p  
erth and their hoostes gathered togyther  
to make warre with the kinge of kinges  
and with his hoost / but the beast with his  
false prophetes were taken &c. where Ioan  
expow<sup>n</sup>eth p bodye of the beast to be his  
holy cardinals bishops / doctours / pre-  
chers / his cananized saynts and miracle  
makers to deceyue the peple / and all the  
smered preists hauinge the beastes mark  
which haue worshipped the image of this  
beast. Also in the. xx. chap. The deuyll is  
casten

The exposition of  
casten into a ponde of fyre and brimston  
where the beast and hir false prophete  
shal be tormentted daye and night for euer  
This beast so perisseth that there folo-  
weth nomo/aftir him. But the rest which  
haue their powrs taken from them/or de-  
pose them/shall yet lyue with their poste-  
rite folowinge them for a lytle tyme not  
so sodenly to fall as their head hornes.  
For the laste of all is this fourth in the  
which aryseth this lytle horne with his  
impes and in which the Turke also per-  
secuteth vntyll himself with Mahumet  
and their hole antichristen bodye be slay-  
ne. In the other kingdoms yet left, aftir þ  
Turkis and popis be in destroyinge/all  
though the kinges dayly perish and lese  
their dominions/yet shall their subiectes  
obtaine fauor with their ouercomers and  
lyue their apointed ycarcs/but when the  
luge shall sittdowne/both the euyl kin-  
ges with their euyl subiectis shal be ca-  
sten into the pitt of fyre. Wherefore þ aun-  
geste ypowneth it sainge: And they shall  
take awaye his power, scatter and destroye  
it in the ende presyded of God. And this  
is the porcion of the cuppe of the vngodly  
which had leyfer folowe antichrist then  
crist. For God shall/as sayth Paul/take  
awaye all princelynes, powr, and might.  
Wher

## the seuenth Chapter.

114

Wherefore this comminacion of god pro-  
phesieth vnto all the kinges and peple  
from the beginnig of the worlde fighting  
agaynst the gospel of the almighty God  
and of oure sauour Iesu/everlasting spee  
onlesse they repent as the 2. psalme war-  
neth them.

Also (lest any man shuld thinke the lyt-  
le pore lost shepe of cryst, euen the churche  
of god to be vtterly and for euer deuoured  
of theis berelyons / leopardes and euen  
of the terrible beast the Turke) Daniel  
saith that the tyme and houre is presyded  
vnto euery one of them all. That is to  
saye: It is decreed in heauen how long  
euery one of the kingdoms in earth shall  
stand and how wyde they shall sprede.  
Whereto semeth it Paul to haue loken  
when he sayd. God made out of one blode  
all man kynde to dwell ouer the vniuers. Act. 17  
fall earth and hath presyded their consti-  
tuted tymes and hath presyded the ly mi-  
tes of their habitation that they shuld se-  
ke God. Now is it shewed how long the  
lyon shall rore / howe long the leopard  
shall crye with open mouth/and the bere  
how long he shall growe and crye. There  
yet remaineth the ende of these terrible  
beastis the pope and the Turke euen the  
kingdoms which yet stonde ouer Germa-

p. 11. nre

The expoficion of  
 nye ouer Turkey and ouer Cryftendom/  
 to be deftroied by the laft daye of iugemēt.  
 Which thinge albeit/it be wyten of da-  
 niel into the confortacion of the catholyk  
 chyrche/ yet maye we wepe and wayle to  
 fee the gofpell thus troden vnder fete in  
 all the vniuerfall worlde. Tell me where  
 the gofpell fhyneth in any part of Aphy-  
 ca: where in y great part of Affia: In Eu-  
 ropa/ vnder the Turkis empyours/ & po-  
 pis emperys there be here and there chyr-  
 ches/ but they be fo cruelly oppreffed that  
 nether good letters nor learning maye flo-  
 riffh nor y chyrches maye haue any god-  
 ly teachers. But what profiteth it to com-  
 plain: Sewerly this myftery of the cros-  
 fe was fet forth in the fone of God anon  
 fro the beginninge of the worlde and is  
 yet fo confirmed with the examples of all  
 holy men that no confortacion maye be  
 geuen to the chyrche befides the coming  
 of Jcfu cryft the fone of God and man.  
 Wherefore (because the powr of the Tur-  
 ke cannot be lyke the Romane empyre ne-  
 ther fhall he occupye all Europe (for da-  
 niel denyeth any fyfte Monarchie to co-  
 me) we fhall breifly exprefle the wordis  
 of daniel touching the cominge of the fo-  
 ne of god for oure confortacion. Cryft ther-  
 fore fhall come lyke the fone of man/ for  
 becau

Gen. 3.  
 4.

### the feuenth Chapter.

Because he fhall luge almen he fhall be fe-  
 ne as a man of almen. This confirmeth  
 he faying. The father hath geuen powr  
 to luge vnto his fonne/ because he is the  
 fone of man. And therfor it folowth in the  
 text.

And beholde/ for in the night I  
 fawe in the cloudis of heuen one coming  
 lyke the fonne of man/ which coming for  
 the was brought vnto the great aged and  
 he gaue vnto him powr glozre & the king-  
 dom/ that all peple/ nacions and tongues  
 fhuld ferue & worfhippe him/ whose powr  
 is an euerlafting powr/ neuer to be abo-  
 leffhed/ for his kingdom fhall neuer be de-  
 ftruid.

The fone of man to come to this great  
 aged one/ is the fame that Paul faith cry-  
 ste to delyuer vnto his kingdome/ that is/  
 the chyrche of his chofen vnto his father  
 whiche geueth to cryfte powr glozre and a  
 perpetuall kingdom euer to raighe with  
 his electe as the Pſalmes of Dauid de-  
 clare him and his kingdom. Also the fame  
 that cryste faith Ioan. 5. And his father  
 gaue him powr to luge because he is the fo-  
 ne of man. And to be breif cryste fhall be-  
 rely thus come fhortly to luge the perfe-  
 wers of his chyrche and to delyuer y god-  
 ly as himſelf deſcribeth it Mat. 25. let vs  
 p. iii. ther

Cryfte  
 fhall co-  
 me lyke  
 the fone  
 of man.  
 Ioan. 5.  
 Ceyt.  
 Chriſt  
 kingdō.  
 Ioan. 5.

1. Cor. 15

The exposition of  
therfore procede.

**Text.** At this vision / I daniel trembled  
in all my bodye & my mynde went fro me  
for feare / insomuche that I went to one of  
p slanders by asking him the very trowth  
in all this matre. Which tolde it all vnto  
me / and expounded to me the hole vision  
sayinge. These 4 beastes figure 4 kinges  
to aryse by or out of the erthe. And the hi-  
ghe holy faithfull shal receiue the kingdō  
and obtaine it for euer. After this I desy-  
ered to knowe the certaintie of p fourth  
beast which so greatly differed from al  
the other / namely in that he was so fire-  
ful / armed with a . . . tte with his cla-  
wes of steel deuouring and tearing into  
peeces / & the reste he trode down with his  
feete. I desyered also to knowe what mēt  
the 10 hornes in his head / and to be certi-  
fied of that little horne growing by vnder  
them / and of the 3 hornes smiten oute fro-  
me the former hornes. And of the horne  
that had menis eyes and spake so great  
and slowte thingis / and why his forme  
and loke apereid slower then the other.  
And that I sawe this horne to make ba-  
tall with p holy faithfull and triumphed  
& preuailed ouer the vniuersall the olde age  
came / and the iugemēt was geuen to the  
highe holy faithfull & the tyme perfyred  
was

the seuenth Chapter.

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was come that the faitfull shuld obtaine  
and receyue their kingdom. And then he  
tolde me thus. The fourth beast signifi-  
eth the fourth kingdom that shalbe in p  
world which shal differ from all the o-  
ther kingdōs in might and powr for that  
it shal deuour the hole erthe and breke  
it all to powder. The 10 hornes signifye  
10 kinges to aryse out and to spring by out  
of this beast / and after them there shal a-  
ryse a nother litle one distinct and migh-  
tier then the former. For he shal oppres-  
se and caste downe 3 kinges. For he shal  
speke at the syde of the most highest god  
or speke on his parte of diuine thinges.  
But the highe holy saitis he shal tangle  
snarle or destroye. And shal arrogantly  
take by him to change tymes and lawes  
which shalbe put in to his handis whe-  
ther it be for a long or any shorte tyme.  
Then after shalbe the iugement / and his  
powr thus taken from him / he shalbe vt-  
terly slayne and destroyed. But the king-  
dom powr and ample maiesty vnder the  
hole heuen shalbe geuen to the holy faith-  
full peple of the most higheste whose rai-  
gne is eternall and all the highe powrs  
shal serue and obey him. And here he en-  
ded his wordis. But I daniel had many  
a grete and troublous thought / so Behe-  
p. lll. mently

The expoficion of  
mently was I troubled that my chere &  
my fauour was clene changed. But yet  
referved I this thing in my herte.

Now haue ye the expoficion of all this  
Vifion as it is afore expowned and nowe  
declared by the aungel which was cryfte  
himself/wherfore it nedeth not to tarye  
much upon this place faue onely to de-  
clare the confession of our faith therein &  
to confirme the aungels expoficion by  
other places of the fcripture. For in that  
daniel at this Vifion was fo troubled/as-  
ked one of the by ftanders/and fo fast re-  
ferued the aungels wordes: we ought to  
lerne this doctryne of the Vifion of thefe  
6. kingdomes/that is to fay of the 4 Mo-  
narchies/of the anticristen kingdom/and  
of the kingdom of cryfte/to be reuerenced  
& receyued as the worde of god & the true  
Vnderftanding therof to be asked of cryft &  
meflager of god/and not for the crueltye  
of thefe beastes and hornes yet perfecut-  
ing the church to fall or once fwarue fro  
the kingdom of cryft which is the gofpell  
but to contempne all the miseries intur-  
es and troubles of this lyfe yea and euen  
death it self for cryftis kingdoms sake. Of  
cryftis iugement to come Ioan alfo faith  
he fame a feat sette and 24 cheyers for  
the 24 eldres &c. For albeit cryft be the  
only

Apoc. 4.  
and. 20

### the feuenth Chapter.

117

only iuge w of his father hath receyued  
all iugement/yet shall the apostles afifte  
him hauing their troncs. And therfore  
faith he here. And the iugement was ge-  
uen to the highe holy faithfull. Cryfte is  
called the olde aged/for a iuge ought to  
be a graue sage man of long experience.  
Whom Ioan called the lambe slayne fro  
the begining of the worlde/and the wor- Jon. 1.  
de which in the begining was with god:  
so that we may see that the prophetis a-  
knowleged cryst euer bothe god and man  
His whight besture sheweth him to be  
most iuste and incorrupt iuge without  
spotte/and himself in a gloriouse victo-  
ry ouer syne death deuyl and hell to be fene-  
loyouse and counfortable to his faithfull  
To cofirme his old aunciet sage graunte  
he fame his heares pure as fyne whight  
wool/hoze headed pretende graunte and  
wysdome. His flammey seat casting forth  
long strykes of fyer signifye that god is a  
terrible consuming fyer to the vngodly.  
For Ioan sawe him w a two edged swer-  
de procedinge out of his mouth/for that  
his sentece which he shall there pronou-  
ce shall be sharper and depelyer persinge  
thorow/then any two edged swerde in se-  
parating the stinking gotis from the pure  
innocent lambes. Here Daniel seeth the  
same

Heb. 2. 4.

# The exposition of

same swerde lyke a fyery floude flowinge  
oute of Crystis mouth whose Beheement  
myghty heuey sentence ouer the vngod-  
ly/no horne may resiste. Then cometh he  
forth in his hyghe maiesty accompanied  
with his infinite noubmer of aungels so  
that non of these hornes be able to resist  
him/but the wyked shall tremble and qua-  
ke desyeringe the mountans to fall ouer  
them to hyde them from his syght/for he  
reof is he called the God zabaoth that is  
the god of hostes. The bokis to be layd  
open/are the consciences of euery man ac-  
cusing or excusinge them. For they shall  
haue their factis in mynde freshly/open-  
ly sene/wherfore they be worthely con-  
dempned. For that grete daye shall ma-  
ke opene the secretis of euery herte. For  
when it shall be sene who be set on þ right  
hande and who on the lyfte/then shall all  
fraudes/hypocricye/tyrannye which yet  
be taken for rightwysnes/godlynes and  
zele/be layd open/then shall Anticrystes  
blasphemyes and persecutions be lured  
and punished as ye see in the text: when  
cryst stode before Calphas to be condemp-  
ned/he tolde them the same that the aun-  
gel here testifieth. That after this youre  
falsc iugemēt/ye shall see the sone of man  
sittinge on the mighty right hand of god  
and

# the seuenth Chapter.

118

A coming vpon the cloudis of heauen/ &c.  
in which wordis he did put scribes & bis-  
shops in mynde of this scripture of daniel  
but he tolde his tale to deffe men / for it  
was as miche to saye to them/ as this.  
Now I stand before you as a man mortall  
to be lured / but here after ye shall not so  
see me standing / but coming vpon þ clou-  
dis of heauen / so that ye be now warned  
before of my iugement to come ouer you/  
trouer and iuster thin yours. And where  
he sayth: That the iugemēt shall be geuen  
to the holy hyghe saintis and þ tyme pre-  
fityed that they shulde receyue the king-  
dom / and afterward this kingdom powz  
and ample maiesty to be vnder the wholl  
heauen / it is the same that the Apocalyp.  
and I saye speke of the newe heuens / ele-  
ments and earth / euen the same paradise  
vnder þ skye vnderfyled wher vpon right-  
wysnes as Peter sayth / shall euermore  
dwell / vpon that earth of the lyuinge we  
shall triumphe ouer death & hell and An-  
ticryst singinge: Death where is nowe  
thy syngel Hell where is thy victory: oh  
thou forlorne beast where be thy. v. hor-  
nes: where is thy secular swerde and ar-  
mer: where be both thy horned secular &  
spirituall powz: are they not now broken  
into dust and thyself with thy hole bodye  
of

Rom. 2.

1. Cor. 4.

Mat. 26

Isa. 65.

Apoc. 21.

2. Pet. 3.

The expoficion of

Jer. 48. of biſhops and cardinals and ſeculare ho-  
 nes caſt into the lake or pitt of fyre: now  
 then ſhall Cryſt nomore be persecuted in  
 his members / wherfore he ſhall then be  
 full glorified. And we ſhall haue oure bo-  
 dyes in loye which once were partakers  
 of oure persecutions / wherfore we ſhall  
 then haue oure perſyt and full felicity /  
 which yet in the mean tyme we haue one-  
 ly in oure ſoules.

But what meaneth the aungell to ſaye:  
 He ſhall ſnarle or deſtroie þe hyghe ſayn-  
 tis: Verely a. clo but that with his false  
 doctryne capciouſe othes articles / & in-  
 terrogacions he ſhall fraudelently de-  
 ceue and trappe the ſimple innocents  
 and ſhed their blode tyrannouſly. Alſo he  
 ſhall arrogantly take vpon him & thin-  
 ke to change the ſtate of tymes and la-  
 wes. He weneth to change þe tyme which  
 with ſwerde and fyre thinketh to ſhorten  
 the lyfe of man and to preuent and diſa-  
 point gods infallible eternall and immu-  
 table prouidence wherby he hath preſerued  
 euery mans tyme & houre of dethe which  
 as noman can differre or prolong it / ſo ca-  
 ne noman ſhorten nor preuent it / except  
 men will make God an ignorant perſone  
 and ſo conſequently no god at all. He cha-  
 geth the tymes and lawes that any of the  
 ſixe

the ſeuenth Chapter. 119

ſixe worke dayes commanded of god will  
 make them vnſholy and idle dayes when  
 he lyſte / or of their owne holy dayes abo-  
 liſhed / make worke dayes agen / & when  
 they changed þe Saturday into Sondaye /  
 of ſting dayes faſting dayes / of mery and  
 gladdayes to marie in / they can make ſo.  
 rowfull dayes forbiddinge maryages. Exo. 23.  
20. & 31.  
34. & 35.  
Leuit. 23  
Deut. 5.  
 They haue changed gods lawes and tur-  
 ned them into their owne tradicions to be  
 kept aboue Gods preceptis. And as for  
 their owne lawes they will change & bre-  
 ke them when they lyſte. And this pol-  
 ſhal anticriſt haue whether it be for long  
 or ſhorte tyme. For ſo miche ſowneth the  
 Hebrew phraſe / which is for a tyme / a lyt-  
 le whyle / & half a tyme / ſignifyinge that  
 Anticriſt ſhall make lawes to ſtande as  
 long and as ſhorte tyme as he liſteth and  
 the tymes will he order / ſett and change  
 at his owne pleaſur. But is it not onely þe  
 office of god to chang tymes and lawes?  
 Here is therfore the prophete fulfilled  
 of him. Euen to exalt himſelfe aboue all  
 thing that god is called. This text. But  
 the hyghe ſaynts he ſhall tangle trappe  
 & deſtroie and arrogantly thinke to chan-  
 ge the tymes and lawes &c. is of diuerſe  
 learned men diuerſely translated. The Bul-  
 gare text ſayth: That he ſhall ſpeke wor-  
 dis

The expofition of  
dis ayenft the hyghe god. And deftroi the  
fayntis of the moft hygheft & thinke that  
he maye change tymes and lawes & they  
fhall be taken into his hand for a tyme &  
half a tyme. Ioan Decolampadius trans-  
lateth it thus / He fhall fpeke wordis on  
the fyde of the moft hygheft &c. and the  
Tygurine byble oz 3rth text hath. And  
he fhall make wordis of diuine thinges.  
Verba enim faciet de rebus diuinis / that  
is / for he fhall make wordis of diuine  
thinges. The fcole doctours of diuinite as  
Dunce and his faryne what new ftrange  
fterting termes they haue inuēted to ex-  
preffe their dirty diuinite / the fcole men  
know it / of the which theiſt Miſſa trans-  
fubftancion sacramēts and conſecracion  
be ſome / if ye lyſt to taſt them / of þ which  
ſcoldinge ſcole mater thus termed / Paul  
gaue Timothe an ernest laſt warninge /  
adding after many graue monitions / *Wh*  
Timothe: kepe faſt that *A* is depofed in  
to thy cuſtody / & beware and eſtewe pro-  
phane newe vanities of wordis and theſe  
diſputacions pro and contra / in their  
faſe ſcience / faſely called diuynitie /  
which many doctours profeſſing / haue  
ſhamfully erred in the faith.

In this Viſion / daniel ſeeth him to haue  
a mouth geuen him / ſpekinge great and  
ſtome

## the ſeuenth Chapter.

106

about thinges. To ſpeke ayenſt the hyghe  
God / or to ſpeke on his fyde or on his be-  
half for his worſſhip as though he were  
ſent and commanded of God is when he  
ſpeketh of himſelfe ſtarke lyes and blaſ-  
phemies. Is it not ayenſt god thus to ſpe-  
ke and to make vs beleue that he ſpeketh  
on the part of the moſt hygheſt / when he  
ſpeketh for the deuylls parte and all on  
his fyde? The ſerpent made Eue beleue  
that he ſpake on Gods fyde / when he tol-  
de hir that hir eyes ſhulde be opened and  
them to be as goddis / &c. The papists  
wold make vs beleue that in all their la-  
wes, faſe worſhipes / falſer inuocacions,  
decent ſerulce / laudable rytes and cere-  
monies / in all their neceſſary enſtruccion  
and Encryſten inſtitucions / ſermons / ſa-  
craments / bleſſings / buzings halowin-  
gis / *in* ſes and ſiche lyke / that they ſpe-  
ke all for goddis worſhip and on his part /  
when all is playn ayenſt god & his worde  
and for their owne fylthey lucte / honor /  
& ſynfull affectis. Thus make they wor-  
dis oz faſe mater of diuine thingis / that  
is to ſaye / they mok with goddis holy wor-  
de or thruſte in their owne dreames for  
goddis worde into the greate hurte and  
ſlaying of his holy faithfull / & they thinke  
to change tymes and lawes: Which all  
theſe

The exposition of  
these thre thinges shall be putt into his  
powr (saith the aungell) for a tyme tymes  
and half a tyme/or as hath the Hebreu  
for a tyme long or short. How long þ chur-  
che shall suffer vnder these hornes tyll  
crist come to iugemēt the daye and houre  
of their fall, and his cominge God onely  
knoweth it. But the holy faythfull which  
haue bene these many yeres past/and yet  
be deliuered into their handis to suffer/  
(as lasse) they thinke it to long that anti-  
crist shall thus raigne/and persecute the  
chirche vnto the last daye. But when the  
pestilent popes and the cruell Turke pro-  
mise themselves the Monarchie of the  
hole worlde/ then shall there be a soden  
fall of their wyked purpose/as it is ex-  
pounded befoze/for then shall that most de-  
syred ioyfull daye of cryste beginne to shy-  
ne ouer vs/in which daye þ churche shall  
be saued and these thre beastis/the Pope  
with his clergye/the Turke and Mahu-  
mete/with their .v. hornes persecutinge  
the gospel/shall be for euer dampned.  
Wh God immortall/howe greate vasa-  
cions and destruccions in the chirche are  
there prophced of Ezechiel to be made  
of Bog and Magog: And here how cruell  
persecucions doth daniel prophced to be  
done of the Turke and pope euen the two  
handis

God &  
Magog

## the seuenth Chapter.

121

handis and hornes of the denyll: praye  
we therfore the mercysfull god/ the father  
of oure sauior Iesu/as did king Ezechias  
that he wolde geue vs peace and his wor-  
de in oure dayes/and wolde suffer shortly  
to come oure deliuerer Iesus/lest we be  
putt into the hande of this enmye/of all  
enmyes the most cruell that now are/  
haue bene/and euer shall be. So be it. For  
better is it the last daye to come/then the  
Turke.

Philip Melancthon both lernedly and  
sharply noteth vpon this chapter.iii. thin-  
ges to be cōtayned. A doctryne/a commi-  
nacion/and a consolacion. The doctryne  
(he sayth) pertaineth cheifly vnto this  
last age of the worlde. For men be merue-  
lously moued at the slyber fortunes ther-  
of/vnto both the parties. Some seeing the  
great prosperouse successe fortunes and  
meruelous victozies of the Turke and  
other menis kingdoms/and cōtrary wy-  
se the churches of God to haue so harde  
fortunes/persecuted and destroyd in eue-  
ry region/will rather folowe them that  
best prosper/and so fall from þ trewe chur-  
che to the Turke or Pope yet raigning in  
seculare princes polycies/doctrynes and  
institucōs/actis and articles/embracing  
their false and vngodly religion.yea they  
will

Philip.  
Melan.  
The do-  
ctryne

The exposition of  
 willayed the Turke and Pope fightinge  
 on their sydes to bringe them into an am-  
 plier and hygher empyre/to thentēt they  
 might be ether partakers of their prospe-  
 rouse successe and lucre/or els to haue þ  
 Turke their helpeinge horne to suppressē  
 the gospel/for vnto this ende shall the  
 pope helpe the Turke/and the cardinals  
 and bishops helpe and perswade theire  
 empyre and princes. Although themsel-  
 ues/as they wil not receyue the Turkis  
 wyked doctryne/so in their hertis will  
 thei neuer be obediēt and subiect to their  
 seculare lawfull headis and magistrats.  
 But when they shall fynde an occasion/  
 vtterly rebell and fight ayenst their hea-  
 dis. For this cause god warneth vs befo-  
 re/lest we taken with the admiracion of  
 powr and good successe/or els broken w  
 trouble and persecucion fall from the go-  
 spell vnto these prosperously puffed vp prin-  
 ces and prelaties consentinge to their fal-  
 se doctryne and wyked enstruccions.

Tokēs  
 of a wy-  
 ked king  
 & kingdō

The signes here described are the mani-  
 fest markis of an vngodly king and king-  
 dome. One is to teache and suffer to be  
 taught any doctryne contumelious inu-  
 rouse blasphemose ayenst god. Another is  
 to kylle the faythfull good prechers & pro-  
 fessors of gods worde and to take awaye  
 the

thesenenth Chapter. 122  
 the scriptures, the fode of their soules, from  
 the simple poore thirstinge for the worde  
 of their saluacion. Vnto these tokens god  
 addeth this testimonye and threteninge.  
 That he will dampne this beaste/be he  
 Turke / empyre / prince or pope / or all The cō-  
 togyther and translate their wyked king- minaciō  
 domis into strange gouerners. Also here  
 is to be noted a nother heuey thretening  
 which precheth the calamitouse afflic-  
 tions of þ church. He sayth these hornes  
 shall moue and make bataill against the  
 godly and destroye many Crystians and  
 their congregacions. Which is an heuey  
 sermon and contrary to manis iugement  
 thus reasoning. Wherefore shuld god ge-  
 ue so prosperous impere and victories to  
 so open wyked men and to peple so contu-  
 meliose and cōtrary to cryste/openly blas-  
 pheming the scriptures and slayinge the  
 trewe prechers? wherefore suffreth he vs  
 callinge vpon him onely and oure onely  
 mediator Cryste/holdinge his doctryne/  
 thus cruelly to be cast awaye and oppres-  
 sed? Trewly daniel here speareth of a gre-  
 te greuouse calamite and long persecu-  
 tion. For in all Aphrica and in a greate  
 parte of Asia/maney yeris hath the name  
 of cryst bene quenched. In Europa/albe-  
 it here and there in the Turkis empyre  
 still there

The corrupcion  
of the  
youth.

The exposition of  
there be left yet some crysten congrega-  
cions / yet are they with so cruell heu-  
fierce bondag oppressed that no good stu-  
dies of crysten letters maye there be ex-  
ercysed / frely lerned and professed / the  
chirches beinge without trewe teachers /  
& there many by lytle and lytle haue ca-  
sten awaye þ name and religion of criste.  
As ye see this daye amonge vs many to  
fall bak to the Pope and to his popish do-  
ctryne because þ seclare policie so strong-  
ly and cruelly yet defendeth it. The turk  
plucketh from the parents of cristians a  
certayn noubmer of their chyl dren to en-  
struct them in bataill and to nosell them  
in his Mahumetis tradicions / rytes and  
religion / as do some Crysten empzours &  
princes pluke the yonge lerned from the  
Vniuersites and scholes into their cour-  
tes / which once poisoned with all courtly  
corruptions / anon be they made bissshops  
cardinals / pastores and ryche ly benefi-  
ced. Which miserable serultute in courte  
is harder to a crysten curate then the bon-  
dag in the foznace of Egypte. And  
yet are there many so madde that with  
greatIEWTE & labors thrust themselves  
for laker and honour into this miserable  
derke Egypte. But what are the causes  
of these calamities aftir manis reason?  
Verely

the seuenth Chapter.

123

Verely it is thought by manis iugement / The cor-  
the trewe chirche to be the synagoge of sa- rupcion  
tan / & them to be heretiques which cleue of ma-  
to gods worde / or els why shuld god thus his iuge-  
suffer them (thinke they) to be oppressed ment.  
and bzent if he loued them? And thus ma-  
nis reson douteth whether they be rede-  
med with Crystis blode which suffer pa-  
cienly for his worde.

But here must we beholde the face of  
the very chirche euen from þ beginninge The foz-  
where oure first parēts sawe the testimo- me a fa-  
ny geuen oute of heuen in the sacrifice of ce of the  
Abel wherby they had hope the chirche tru chir-  
to be continued and brought forth into che.  
Abels posterite. But lo / anon was Abel  
slayne of his owne brother / and wyked  
Cain a lone was left / whose vngodly po-  
sterite bylt a cyte and playd the tyzaunts  
whylis yet his first parents lyued and cō-  
tempned of Cain their owne sone. Aye /  
aftir Moyses flode (Babylon once buylt)  
the heithen (the doctryne of Mohe & Sem  
contempned) fyll from god. And but a ve-  
ry lytle flock of godly men was there left /  
which sclyflok wandzed carefully hyther  
and thither poozely bysted / euen the fa-  
mily of Abraham. And sone aftir / the sa- psal. 104  
me sely sorte of Abrahams families poste-  
rite were tossed into Egypt there oppres-  
sed

## the seventh Chapter.

Epo. 1.

The exposition of  
sed with heuyscrutude in myer and cley  
groning vnder their intolerable burdes/  
which afterwarde comen into Palestine  
there to dwell in the lande of Canaan/  
what slaughters suffered they: How great  
mutacions and destruccions of their real-  
me folowed them: what hard captiuities  
Deuacions and afflictions endured and  
sustayned they: And how lytle a parte of  
the worlde was Israel and the Israeli-  
tes: whylis yet in the mean crafen/ the  
gentilis which knewe not god obtayned  
the most hyghe empyres of the worlde.

The fa-  
ce of our  
present  
chirche.

When we see therfore sicke often poore  
troublos states and faces of the chirche/  
let vs acknowleg the wrath of god ayenst  
the worlde/ & not fall from god/ although  
in this last tyme we see the trew chirche  
griuously shaken and afflicted/ but let  
vs kepe fast in mynde this playn descrip-  
cion and ferfull face of the chirche. That  
is by the mercelous counsell and will of  
god/ the chirche to be layd vnder y<sup>e</sup> crosse.  
The causes wherof be shewed in the doc-  
tryne of the prophets and apostles. Wne-  
ly this thing let vs consyder concerning  
this last olde age of the worlde. That the  
prophets and Apostles propheted/ the  
worlde to be plagued/ because that after the  
gospell be publessed and preched in cer-  
tayn

tain regions/ the tyrannous horned kin-  
ges and papistis shuld wey wode and ta-  
me their fierce fure vpon the sely weak  
members of cryste. And besides this/ for  
that euen of them/ which shuld defende &  
nourish chirches/ the poze congregacions  
shuld be persecuted seduced and polluted  
with images/ false doctrin/ cruell slaugh-  
ter of saintis and with almaner prodigi-  
ous lechery & lustis/ we must knowe that  
of these scadis/ stories do shewe y<sup>e</sup> Mahu-  
metis payson and the popish pestelente re-  
ligion to haue had their beginings.

When Arabia and Egypt and the Ro-  
me chirche were A. 4. and tozue into ma-  
ny monstrose doctrines and sectis/ then  
the confusion of sondry opinions and of  
superstitious semely ceremonies & rites  
did moue light men to cleue to/ and folo-  
we their false doctrine cloked and colou-  
red with hypocricye and apparent chosen  
holines. And therfore daniel lykeneth bo-  
the Mahumete & the pope vnto that hor-  
ne which hath many eyes/ that is a fay-  
er decent semely shewe of v<sup>e</sup>warde deuo-  
cion (as they sey) of laudable rites and  
gods holy seruice. After this/ as the tur-  
kis powr encreased/ so did the popis au-  
torite and false doctrine take place and  
spede ouer all crystendom/ so that as the  
Q. lll. worlde

The exposition of

world was & is corrupt with their false religion/so is it/and shalbe greuously plagued with the same two forked hornes for their idolatrye/ for their worshipping of ded saintis/and for the prophaning and filthefying of the holy souper of the lord and for their stinking wyueles chastite.

Wherefor  
Transub-  
stancion &  
othoman  
began to  
gather.

But see now howe the tymes agree. It was decreed of the transubstancion (as they call it) in the yere of cryste 1215. No- centius the thirde being pope. Which decree hath confirmed the most horrible prodigiose idolatrye that euer was. And and after in the yere 1250 begane Othomans kingdom to prosper. And so shortly after this idolatrye once confirmed/his kingdom begane to aryse and encreased aboue all other regions and brought forth weapons ayenst the west parte of the worlde to punish the filthei spottis of the romish church. So that assone as this idolatrye of the *MA* begane to be confirmed of the pope/the turks powr did encrease to skourge it in cristendom/and shall yet more and more growe and preasse vntill this idolatrye of the *MA* be take quite awaye. This othoman being the great turke enlarged much the turkis dominion/out of whose blode all the kinges of the turks sence vnto this day haue reigned

the seuenth Chapter.

125

ned and taken their originall/to whom god geueth strength and powr to punish all cristendome for their idolatrye in the *MA*/ for their false inuocation/and other abominacions whiche require another Nebucadnezar/euen the turke to punish them.

But yet is there added this consolation. Where Daniel signifieth that there shall neuer be the fyft monarchie. And therefore the turkis powr shall not be lyke the Romane empyre to destroy all Europe. For as ye see the popis kingdom to fall when he thought himselfe moste secure and highest: euen so shall the turkes imperie faile and encline when he shall come to his highest thinking himselfe to conquire all and to raigne alone for euer/then shall his half tyme come vpon him with a sodde fall in the middes of his course. For then shall the moste glad day begine to shyne/ in whiche the sone of god shall sterue & dead geuing to his church eternall lyfe and glorie/and casting all the vngodly into euerlasting torments. These same things be spoken of Babel and Magog in Ezechiel and in apoca. 20. For Ezechiel saith that Babel and Magog after they haue done their mischeif in destroying & slayinge/then shall their selues at laste be

The con-  
solacion.

Babel ma-  
gog.  
Ezechiel.  
38. 39.

be

# The exposition of

Be destroyed in the mountains of Israel. Which albeit/it may be vnderstande of the laste iugement/yet I think it to signifie the bataills which the godly haue and shall haue in this laste olde age with the

Where popisshe emperours kinges and turke. w  
ar p mo. all shall be ouercomen in the hills of Is-  
untains rael/that is/in the places where the chir-  
of israel che of cryst dwellthe in which the gospel  
is preached and receyued, and the peple  
truly in the faith of the sonne of god one  
only mediator call vpon their heuenly  
father. For the pope and turke shall not  
be ouercome but by the sone of god fight-  
ing for his churche as ye shall see it cler-  
lyer in daniel 12. chapt. saying. Michael  
(which is cryste) the great capitaine shall  
stand forth for the defence of the peples  
childen. But bothe in daniel and in Eze-  
chiel there be prophesied many great de-  
structiones. Which with all our hertis we  
beseeche god to mitigate. Bitherto  
Philip Melancthon.

The.8.  
Chapt.

This cap. is a prophetic of the monar-  
chie of the Perses to be translated to the  
grekis & Macedones/Wario their kinge  
slayn by Alexander/which dead/anon  
Monarchie of the grekis was diuided in  
to 4 cheif kingdome that is into Mace-  
done/Egipt/Asiam and Syriam. And at  
laste

# the eight Chapter.

126

laste in the Syriake kingdom there arose  
Antiochus epiphane which being of all  
enemies the moste cruel tyrant/scourged  
the iewes/and was the figure of our antt-  
cristes. In all these heuey and bloody mu-  
tations of kingdome and troublous ty-  
mes God wold comfort his peple, lest in  
the middis of these afflictions and offen-  
dices they shuld despayre. Let vs hear &  
text.

In the thirde yere of praigne of hig  
Belshazar there was shewed a vision vnto  
me Daniel/after this former vision is  
in my vision looking aboute me/methought  
I was by the floude Eule.

Nowe daniel being out of the kigs court  
of babylon in the londe of persie in a castel  
called Susis/by the floude Eule seeth a  
terrible vision. Susis was the head cyte  
of Persye/so called of roses/otherwise  
called persopolis/therein was king Ty-  
rus his cheif palace 140. furlongs abou-  
te. Of the floude Eule hauing his head  
spring in Medis runing about the castel  
or tower of Susis writeth the pliny in his 6  
boke 27. chap. Daniel saw this vision by  
the floud whose waters lyke as the later  
waues thrust forth the former sources/  
euen so shall one tribulacion and persecu-  
cion succede a nother continually as long  
as

At the  
floude  
wherfor  
visions  
be sent.

The exposition of  
as crysies churche dureth and the gospel  
be truly and frely preched vnto crysies co-  
ming. Wherefore it is necessary the chir-  
che to be counforted and taught lest amo-  
ng these greuous afflictions and heuey  
persecutions she fainte and despayre. Al-  
so it behoueth vs to be warned that we  
might know the causes of these plagues  
and so to eschew them. And therfore sayth  
daniel here/that for the sinnes of the pe-  
ple/was Antiochus sent so cruelly to pu-  
nisshe them as saith paul. Because men  
loued not the trwthe now preched to the/  
therfore shall god sende them mighty il-  
lusions making them to beleue lyes. The-  
se heuey threatis shuld moue vs diligent-  
ly to receiue and conserue the trew doctri-  
ne now offred vs, lest god suffer yet a gre-  
ater derkenes and greuouser plagues to be  
casten vpon vs. It shalbe therfore expe-  
dient to behold the horrible destructions  
and cruel afflictions done vnto the iews  
by Antiochus, that we might haue conso-  
lacion/lest we fal and despeier seing the-  
re be many lyke Antiochus nowe execu-  
ting lyke tyrannye and cruelty ouer chir-  
stis floke.

Text.

And myne eyes lysted vp/so I saw  
a ramme hauing two hornes standing be-  
fore the floude whiche hornes being very  
long

long/ yet was there one hygher and lon-  
ger then the tother/and in the extremest  
parte it did shote forth moste proudly.  
This rāme I sawe running with his hor-  
nes ayenst the weste/and ayenst the nor-  
the and ayenst the south so that no bea-  
stes might resist him/nor be deliuered frō  
out of his powr: so that he did what he li-  
sted and weyed great in doing great ac-  
tes. And whilis I considered/so I sawe  
an he gotte coming fro the west vpon the  
face of al þe erthe/nether lyted he vpō the  
erth. And this gotte had a forth stretched  
horne to be sene standing betwixt his e-  
yes. He came vnto the horned ram whom  
I sawe standind before the floud & with  
a mighty violence he ranne ayenst him.  
And I saw him come euē to the ram/where  
in his hotte fury he smitte the ram/&  
broke bothe his hornes, for the ram had  
no strength to withstande him so that he  
smitte him downe to the grownde & trode  
him vnder his fete/& there was non that  
mighte deliuer the ram from him. Then  
did the gotte right valeant grete actes &  
was mightely & highly magnified/and  
when he was in his moste strength and  
powr/his great horne was broken/in whose  
se place there grewe forth 4 hornes pro-  
cedinge ayenst the fower partes of the  
world.

The expostion of  
 world. And out of one of them there went  
 forth a little horne which weying grete  
 did proude and cruel actis ayēst the south  
 and by east euen in the most amene and  
 pleasaunt londe. And then he stretched  
 forth himself ayenst the beutiful hoste &  
 company of heuen/and of this celestiaall  
 company and also of the starris he threw  
 downe some of them to the erthe and tro-  
 de them vnder his feet. yea and at laste/  
 euen ayenst the self empyre of the hoste  
 with great arrogancye he lyfted vp him-  
 self with crakis and boastes so that therby  
 the dayly perpetuall sacrifice was taken  
 awaye/and the seat of the sanctuary of  
 god was subuerted. And the heuēly hoste  
 with their dayly perpetuall sacrifices we-  
 re geuen vp into his handis for their syn-  
 nes/and he scourged down the trewth to  
 the grounde and cōmitted this cruel mis-  
 chiefe prosperously.

When the Babylony kingdome was  
 now at an ende/ and daniel had sene the  
 Perses to haue the empyre / this vision  
 was shewed him/to the intent he shuld te-  
 che his churche how that both vnder the  
 Medes and Perses the conquerers of Ba-  
 bylon/and also vnder Alexander the con-  
 querer of the Perses/ and at last vnder  
 Antiochus that Anticrist and scourge of  
 the

the Jewes/shulde be persecuted and pla-  
 ged. For tremely because the peple euer  
 loueth more the peace & ease of the worl-  
 de then to study to lyue after goddis pre-  
 ceptis the spring of all peace/therefore is  
 this crosse shewed them to be suffered &  
 caried vnder these kingdome then to co-  
 me for breking of gods commandemēts/  
 that god according to his threatenings  
 might be feared/and Cryst accordinge to  
 his promises might be wayted fore/& his  
 coming prayd for to god. This vision is a  
 prophete of the spryng and fall of the  
 kingdōs of Cyrus/ Alexander/ & Antio-  
 chus the very pestelence of the Jewes.

The Ram standing at the Persie flou-  
 designifieth Cyrus the duke and leader  
 forth of the Persies. He is called the two  
 horned/because he led forth the hostes of  
 both the Medes and Persies. For his ii.  
 hornes signifye these two hostes. This  
 Rammis greatest hyghe horne signifieth  
 Cyrus king of Persie/the hayer at last  
 of all Medes/yea and made the king of all  
 the kingdome. This Ram to runne with  
 his hornes ayenst the west/north & south  
 signifieth him comen from the east out of  
 Persie to haue faughten ayenste all men/  
 that is to weyt ayenste the Arabies and  
 Egypcions which lye south ayenst the

Of the  
 ram  
 was the  
 Persie  
 kinge.

Assy.

The exposition of  
Assyriës/and Palestynes lying west from  
him and ayenst the Eydons and Capado-  
cies lying north. No beast to might haue  
stande ayenst him/signifieth him beinge  
king of Persie to triumphe and haue the  
Victory of all other kingdōs. To do ther-  
fore what he lysted weying so great a vi-  
ctour/signifieth the kingdom of Persie so  
prosperously to haue had succeeded/that  
Lyus as it is red) gouerned. 120. prouin-  
ces/whose Monarchie dured about. 200.  
yeres. Now whether this Ram was fygu-  
re to any of oure present crysten realmes/  
let the diligent obseruers of tymes states  
and realmes loke and they can espye it:  
whyles we treat and talke of the Gote/  
that is of Alexander king of the Grekis.

Here the Gote/as afore the Leopard  
The Gote signifye the same king/euen great Alex-  
ander. The nature of these two beastes  
Leopard agre well with the properties of the kin-  
der. ges of Grece. The Gote maye well cly-  
The pā-me and skip. The dukis of p Grekis were  
ther is p baleant both in counsels and in their bu-  
samc. sines decreed swiftly to be performed.  
A gote In counsell geuinge/in deliberating/in de-  
is a skin cerning thinges delybzed/in thinges de-  
king le. creed spedely to be finisshed/in espyinge  
cherou. an apte occasion/who were more ingeni-  
se beast, ous and clearer witted then Philip and  
Alex.

Alexander: But as p Leopards or spot-  
ted pantheres/albeit they huntoute all  
beastis and feare no darte nor spere (for  
they smyte them of with their swiftnes)  
yet with wyne are they made drunken/&  
then aftir their lustes one leapinge the  
other made weary are they taken. Euen so  
the kings Philip and Alexander ouerco-  
ming all and nothing fearing/they were  
so ouercomen of wyne and lechery that  
the one was destroyed of Voluptuosnes/  
and drunkenes kyled the tother. The leo-  
pards be desyerouse of wyne/and therfo-  
re there hunters powerforth wyne nyghe  
their haunted places/and a certayn spa-  
ce of/they set downe p hole great Bessell  
full of wyne/the saour whereof draweth  
the pantheres or leopards (for both be one  
saue the pardus is the male and the pan-  
ther the female) oute of their dennes/  
which when they haue all drunken oute  
and be made drunken/they playe their lu-  
stis togyther /so that at laste they made  
weary fall downe to sleap. And then come  
the armed hunters and take them. Euen  
so haue ther bene many baleant/prudent  
princes/But in cōclusion by lustis/intem-  
perance and dzōkenes they perisshed de-  
stroyd wretchedly. As were Philip and  
Alexander / and aftir them Demetrius  
R and

and

and more

The exposition of  
and the later Philip/which thinge hath  
happened to many men sence/ & it chaun-  
ceth yet to many. Noble Valeant princes  
fortunat in all their assayers/warres/ &  
Victories neuer shrinking nor flying bak/  
haue there bene/which at last haue bene  
cowerdly broken & casten downe of their  
owne lustis & haue had a miserable tra-  
gi. cnde/their nature before clene chan-  
ged/and themselves deformed and de-  
stroyd in their owne fylthy drunken leche-  
rose lustis.

The de-  
scriptio  
of Grece

Also let vs see the description of the  
lande/ for that this Gote came from the  
west vpon the face of all the erth and at-  
teyned or lyted not vpon the erth. Which  
signifieth Alexander coming forth from  
Grece to invade estwarde & then south-  
warde & at last northwarde in short space  
subdewed all the world vnto him. To not  
toucher nor lyte vpon the earth it is sayd/  
because he beginning in his. xv. yere/did  
in a maner flye ouer all the worlde & was  
made the emperour of all the worlde in the  
xxii. yere of his age/wherin he dyed  
not for age nor in victorie but with volu-  
ptuosnes and wyne was he oppressed.  
Wherfore that prominent great horne of  
the Gote in his most strenght broken of/  
signifieth the mighty power of great A-  
lexan-

## the aight Chapter.

130

Alexander smyten downe in his chiefe flo-  
wers. Whether ther be yet any sicke Go-  
tis/let their fortune declare them/ & the  
clere eyed obserue it. But whom did he so  
smyte with his horner verely euen & ram  
before the floude. For as in floudis one  
sounge soupeth vp & deuouteth a nother/  
euen so one of these kingdoms deuoured  
vp a nother/the later swallowed vp & for-  
mer. And how the Persik kingdome was  
translated to the Grekis/and the Greke  
empyre of Alexander diuided into & Ma-  
cedonik/ Syriac/ Asiatic & Egypt king-  
dome (which all/ Daniel by all his wor-  
des of the Ram and Gote will teche) it is  
plentifully described of Diodoro/ Cur-  
tio/ Justino. &c. Now to the lytle horne  
sprongen vp out of these. iiii. hornes/that  
is to saye/ of Antiocho Epiphane.

An apte  
similitu-  
tude.

The lytle horne signifieth Antiochum  
Epiphanem descendinge out of the stock  
of Seleucus holdinge Syriam after the  
death of Alexander/ whiche after this  
ways came to the kingdome. Out of Se-  
leuco was borne Antiochus the greate/  
which had these. iiii. sones/ Seleucū/ An-  
tiochum Epiphanem/and Demetrium.  
And when Antiochus the greate warred  
with the Romans and had left in hostage  
or pledge Antiochum Epiphanem & De-  
metrium/

Of & lyt-  
le horne  
Antio-  
chus E-  
pipha-  
nes.

R. ii. metrium/

The exposition of  
 metrum/ he dyed in Syria/ he left his so-  
 ne Seleucus after him/ no king but a foo-  
 le/ wherefore Epiphane knowinge of his  
 fathers death/ gotte himself preuily from  
 Rome and came into his fathers kingdo-  
 me/ & his vnapt brother dead/ he entred  
 the kingdom in the .137. yere after Alexan-  
 ders death/ witnesse the .1. chapter. of the  
 first of the Maccabees. This Antiochus  
 was of Catalinaris crafty witte. Where-  
 fore daniel here prophecteth that by An-  
 tiochus Epiphane the southeste (euen  
 the most pleasant lande of the Jewes/  
 shuld be skourged and plaged/ which is  
 called zebay in Hebrew for his fertilitie/  
 that is the beute and flowz of all landes  
 euen as the Jewes/ for the true worship  
 of god deliuered them by Moses and the  
 prophetis/ are called the beutyfull orna-  
 ments hoosers or companies of heuen/ as  
 be the sonne mone and starres. He skour-  
 ged the south/ when he inuaded Egypt  
 makinge bataill against Ptolome the el-  
 der/ his sisters sone being king/ and com-  
 pelled Alexandria to flye for socoure to  
 Ptolome his yonger brother. But howe  
 senators of Rome despyred of his brother-  
 ne expelled false Antiochus out of Egypt  
 by their ambassadour Popilius/ ye shall  
 see it in .34. booke of Iustini/ & partly here  
 after

## the alight Chapter.

131

How Antiochus skourged and plaged  
 that pleasant desyred lande/ threw down  
 the starres into the earth and destroyd the  
 holy habytacle/ in the first and .11. of Mac-  
 cabees / it is so clerely and cruelly ex-  
 pressed / that I abhorre and tremble not  
 onely to speke/ but also to wyte any moze  
 of this bloodye beast. But right heuily de-  
 sines abyde them that euyl deserue/  
 which thing I maye confirme by the ex-  
 ample of Antiochus the very image of An-  
 ticrist. For when he inuaded & destroyde  
 in the east parties (as daniel here pro-  
 phecteth) and not onely from the besage  
 of Elymaid of Persie/ he was with the  
 great heuines of his mynde repelled and  
 put bak/ but also when it was tolde him  
 his capitayn Syriane with his host to ha-  
 ue fledde/ he fell into so greate a sy-  
 kenes and thought/ that before his death  
 he confessed himself therfore so greuous-  
 ly to be plaged and so compelled to dye/  
 because he had so spoyled and destroyd  
 the temple of Jerusalem and so cruelly skour-  
 ged the Jewes. For it was not enoughe  
 for him thus to persecute the Jewes and  
 subuerte all their lawes / holy rytes and  
 godly ceremonies and sacrifices institu-  
 ted of God/ but he wold arrogantly blas-  
 pheme god himself/ suppress his trewth  
 R. iii. with

1. mach. 1

2. 2.

Macc. 5.

1 mach. 6

The exposition of  
with all his diuine sacred ordinances,  
yea and he prospered in his mischance.  
This might be sayd for the preface of the  
prophecie. Now heare the interpreter.

Text. And I hearde an holy one speake  
saying vnto a certayn meruelouse ex-  
cellent one. How longe shall this vision of  
the dayly perpetuall sacrifice and of the  
blasphemouse synne which is the cause of  
this deuastacion and destruction endure/  
that both the holy sacred temple with all  
his sacrifices and the Jewes shall be thus  
troden downe: And he answered me. Af-  
ter two thousand and .300. dayes which  
is .6. ye. containe the daye and night/shall the ho-  
res .3. mo-ly temple be restored to the iust and law-  
neth a full vse. And whylis I daniel beheld the  
20 dayes vision desyrouse to knowe it/so there stoode  
before me one lyke a man. And I heard  
de with in the floude eule the voyce of a  
man crying out sayinge: Gabriel/teache  
this man this vision. Then he came vnto  
the place where I stode/whose coming so  
nigh me/made me so afrayd/that I felle  
downe flat on my face. And he sayd vnto  
me: Attende and perceiue thou sone of  
man. For this vision shall be fulfilled in the  
last tyme (or in the ende of the captiuite.)  
And whylis Gabriel thus spake with me  
I felle downe grouelinge as one had bene  
ouerco

the aight Chapter. 132  
ouercomen with great sleap. And he toke  
ching me/lifted me vp ayen into my stan-  
ding. And then he sayd: Beholde/I shall  
teache the what thinge shall come when  
this wrath is finished/for it shall haue  
an ende at the tyme prescribed.

Daniel calleth the interpreter of the  
vision/a meruelouse excellent one. As I  
say calleth cryst a meruelous one/a coun-  
seller/ &c. Here therfore he asketh this  
meruelouse one which was cryst appe-  
ringe lyke the aungell Gabriel (so called  
for his meruelouse excellent strength)  
how long & people of god shuld be so skour-  
ged and persecuted of Antiochus/which  
was the figure of oure Anticrysten Antio-  
ches and lytle horne crept vp in the Ro-  
mane imperye/and so consequently what  
afflictions hang ouer the churches of cryst  
to the worlds ende/for it is manifest that  
whatsoener the aungell tolde before of the  
heuey afflictions of the Jewes/the same  
be now verified and done vpon the chir-  
che of the gentyles/which thinges sith  
they be past/it is no dought but the rest of  
the vision is in fulfillingge now/and shall  
be euery daye fulfilled vpon vs tyll cryst  
become to iugement. This meruelouse  
one whose name is hidden/is cryst Iesus  
the sone of god/which euer from the be-

wrath is  
& captiui-  
te of Ba-  
bylon & of  
antioch?  
I say. 9.  
Gabriel  
& strenght  
of god.

Cryst is  
& merue-  
louse  
one.

R. iiii. gining

The exposition of  
 Mat. 28. gining hath bene present with the godly  
 as he now is present and shalbe / vnto the  
 worldis ende. For the kingdom of cryst is  
 cryst himself present with his worde and  
 spirit counfortinge vs / certifyinge vs of  
 the calamities to come / hearinge vs cal-  
 ling vpon him / governing oure thoughts  
 wordis and workis by aungels / so that  
 death troden downe we mought haue ly-  
 fe eternall. This is my couenant with  
 Isay. 59. them (sayth the lord) My spirit which  
 is in the / and my wordis which I haue  
 putte into thy mouth shal not go fro thy  
 mouth / nor from the mouth of thy seed  
 whylis the world stande. For where two  
 or. iii. be gathered togyther in my name /  
 I am in the middis of them. For because  
 therfore that vnder Antioche the chirche  
 shulde be so miserably and torne /  
 and Gabriel the fauor of the chirche  
 asked how longe that calamite shulde en-  
 dure / therfore cryst answereth. 2000. and  
 300. dayes / that is. 6. yeares 3. monethes  
 and. 20. dayes / that the godly readers of  
 daniel might haue confort in that perse-  
 cucion / and be answered Antiochus that  
 blast of the deuyll / be yend that tyme to  
 rage no farther. For euē so came it to pas-  
 se as the bokis of the Maccabees testifie  
 For it may be shewed / p image of Iouis  
 olympi

the eight Chapter. 133  
 olympi to be set vp in p temple in the yere 1 maca. 7  
 145 after the deth of alexander p moneth  
 of Nouēber & then was Micanor ouerco-  
 men and slayne in the yere 151 in februa-  
 rie called adar vnto the which adde de. Adar.  
 cember Januarie and februarie with the  
 odde dayes and thou haste the luste nou-  
 ber. And in that he saith / the morning &  
 euening / he vnderstandeth the naturall  
 daye as it was first created containinge  
 the night and daye togyther.  
 I shuld in the begining haue tolde ye  
 the occasiō of the calamite: but it cometh  
 not out of ceason what so ever profitteth. Chap. i.  
 Wherfore as it is cleare in the 1 boke of  
 the Maccabe God to haue had fore sene 1 maca. 2  
 by. 137. yeres / Antioche to be the scourg of  
 the Iewes and the autor of thir afflictions  
 for the sinnes of p peple: euen so is it play-  
 ne in the 2 chap, God also to haue had se-  
 ne before the ende of Antioches pestilen-  
 ce / to be Matathias and the Maccabees  
 So that there is nothing done vpon erth  
 but god knowth it before: nether willet  
 he be any thing to know before but that  
 he afore saith and telleth it be to come  
 Wherfore let vs namely counfort our sel-  
 ues in this / that our meruelouse one / cry-  
 ste here saith vnto gabriel the mā of god /  
 bidding him to expoun the visiō to dani-  
 el

# The exposition of

also desyrouse to know it what it mought signifie / for because it pertaineth to the laste dayes. For it signifieth cryste / vnto all men desyering to vnderstand prophesies / euer to sende some that will reach hit that is so minded towerds God as was daniel affected towerds cryst & his aungel when this vision shuld be declared.

Nether signifieth it els / daniel to be conserued by his worde to be lifted vp and refreshed of the aungel / then cryste by his aungels the ministers of his word to this entent to animate the timorouse and to strengthē the weake that thei shuld with the prophetis wordes shewing cryste the saulor refresh he and confirme the churche pressed vnder the crosse. Wherfore let vs geue thak to crist / for that he neuer sleapeth whilis his churche is in persecuciō but is euer awake to deleuer vs in his name callinge vpon our father / whiche is confirmed by the example of the Macabees.

Text.

The ram which thou sawest with two hornes is the kinges of Mede and Persie. And the rougher heare goate is the king of the Grekis. And the great horne betwixt his eyes is the firste king which broken / there stode vp. 4. in his place / w<sup>ch</sup> at the 4 kingdomes to ryse vp oute of the same

# the eight Chapter.

134

same nation but none of them lyke him in strength. And in the ende of these kingdomes when synne and iniquite shall preuaile / there shall stand vp a king / shameles and subtyl. This king shall be mighty strong / but not by his owne powr. And he shall woundrefully wast and destroye and shall prospere mightly in his actis. He shall make away and destroye grete & mighty men / yea and the faithful good peple to. And by his crafty subtyltie he shall expede his affaires properously thorough deccytes. He shall in his owne counsaight take great enterpryses vpon him & be magnified. And himself strengthened with great riches shall destroye many men. Also he shall resiste the most high prince of all / and the without manis handes shall he be alto broken.

Antioch the figure of our

Now is the vision declared to Daniel by the aungel / at the commandement of the sonne of god. But certainly it is said and propheted of our present anticrists bothe spirituall and secular playing antioches parte euen this daye. For that anticriste Antiochus ouer the iewes prefigured our anticrystes in the ende of the worlde ouer the gentils. The occasion of the destruccion of kingdomes by Antioche and anticrists / at the obominable synnes of

The exposition of  
 of the people & of their empowers & prin-  
 ces. For as before crystes first cominge/  
 for the sinnes of the iewes God stered by  
 2 maca 5 Antioche to skourge the/ euen so now for  
 the contempte of the gospel/god befor the  
 seconde coming of cryste hath stered by  
 2 thes. 2. olu antichristen Antioches as cruelly to  
 The sin persecute the crystians as euer did An-  
 nes of p tiochus the iewes. For where the text  
 world ar sayth: when synne and wickednes is pre-  
 the cau- uailed and hath the ouerhand/ what els  
 ses of an- foloweth then the contempt of the worde  
 tchrist. and the sinnes of the people/to be the ve-  
 ry causes of bothe these skourges/that is  
 to saye bothe of the iewes Antioche and  
 of the crysten Anticristes: Albeit by Anti-  
 cryst/be taken al that resiste and persecu-  
 te cristis worde: as Ioan said in his tyme  
 to be many anticristis. But because this  
 propheetie sowerth to be spoken of the king-  
 dom of Antioche that is of anticryste ne-  
 ther be there any kingdōs vnder the son-  
 8og & ne more contrary to cryste/then 8og and  
 Magog Magog/that is to witte the Mahumeti-  
 1. xii. h cast and the false propheete of rome with  
 his 10 secular hornes: with weping tea-  
 The dif- res truly saith Doctour Ioan Draconi-  
 ferēce of tes: do I tremble and quake to speke it,  
 & turkis That vnder the name of anticrist/muste  
 & popis be taken the Turkis kingdom gotten by  
 swer.

the eight Chapter. 135  
 Power and Violence & the popis kingdō kingdō.  
 constituted by fraude and supersticion.  
 Antiochus compared with Anti-  
 cryste: by Draconites.  
 Daniel gods painter wolde by the de- Antic-  
 scription of Antioche/prefigure vnto his shame.  
 the maners of Anticryste. First of his vn-les face,  
 shamefaced face for that he was & is the  
 moste impudent despyser of god and the  
 fiercest bolde beast to persecute and to be  
 contraye to his worde as be the two son-  
 nes of antioche this daye/the turke & the  
 Rome bishop in his hornes/p most shame-  
 les pestilent persecutors and condemp-  
 ners of the gospel of god/for arrogantly  
 dare they do what they liste contraye to  
 gods wil. Of his fraude is he described.  
 for as that subtyll fraudelent fowe Antio- his frau-  
 chus craftely circumuented egypte & Ju- des.  
 deam/euen so be the false turke and his  
 subtyl serpent the pope the two crafty  
 marchants with their false fayned wor-  
 dis & deuillish doctryne to peruertere al mā  
 not of their owne power/but of other me-  
 nis. For Antiochus was so mighty ouer of other  
 Judcam/by the falsshed and vnfaithful- mentis  
 nes of the bisschops of the iewes and by p power.  
 Dain leuite of the people as it is redde in  
 the Maccabees. And euen so these two  
 bretherne (albeit vnlyke in profession) the  
 turke

The exposition of  
turke and the pope/gote and constituted  
their kingdoms by other mens power and  
might. The turke at first by the mighty  
fraudes of mahumete and the pope by the  
power of emperours bishops cardinals kin-  
ges and his owne subtile superstitious  
hypocrysy and chosen holines.

And now therfore shall ye note that  
by the counsell & mischeif of the bishops  
Anticristis seat shall be translated and to-  
sed from the ecclesiastical chayer of Rome  
vnto the secular emperours and kings  
trones as the story figured in that secu-  
lar and anticriste Antiochus/which was  
out of the stoke of the emperour of the gre-  
kes called Seleucus and helde the king-  
dom of Syre And begune to raigne in the  
137. yere after the deth of Alexander/as  
witnesseth the first booke of the Maccabees.  
This hath euer ben sene in all stories.  
That the emperours and kings will at-  
temper bende and bowe all religions and  
beliefes vnto their owne profit and plea-  
sures. As when Antiochus knewe the ie-  
wes for their religion and faith not glad-  
ly to suffere any heithen king to be their  
gouernour/he first studied howe he might  
destroie their faith and subuerthe their re-  
ligion and so to become their kinge. For  
he lured all religions besydes his own to  
be

the aight Chapter. 136  
be baryn and false/whiche beinge in this  
proud temerarious iugement conceiuing  
of himself to haue auctorite to chang me-  
nis faith and gods religion/fyll into ma-  
ny carnall lustis filthines ambicion and  
into all kynd of greuous crimes casten by  
of god to fight boldly ayenst god himself  
euen to bring Iudeam into bondage and  
to abolishe all the old doctrine of the pro-  
phets vnto the whiche his proud purpo-  
se the vngodly wickednes of the bishops  
ministred diligently this occasion. For  
when the godly man Onias was bishop  
of the iewes/his brother Jason went to Onias.  
Antiochus in the beginning of his raig. Jason.  
ne and gaue him money to destroie his  
brother Onias and to geue him the bys-  
shoprik. And by a lyke fraude there came  
the third man Menelaus and he pluckt  
the bishoprik from Jason/whiche bishops  
brought in the greke prophane filthie op-  
playes into the cite of Ierusalem to do an-  
tioche pleasure/ther trode vnder fote &  
contempned gods lawe and conformed  
themselues vnto the most filthie court-  
ly prophane facions of Antiochus drow-  
ned in all excellen pryde, delicate and soft  
lying and in all the haithen maners. Af-  
ter this/was menelaus slayn/whom the  
bishop Alcimus succeeded which was al-  
so

# The exposition of

so a pestilent ennemie to the Maccabees.  
These obominable crimes of the bishops  
were the seedis of all the miseries & cala-  
lamitis of that tyme/as thei be nowe.

antichrist  
descri-  
bed of  
his ba-  
pacion.  
antioch<sup>9</sup>  
was for-  
tunate.  
2 Macc  
be. 5.  
antioch<sup>9</sup>  
p oppres-  
sion of gre-  
te & good  
men.  
Nowe returne we to the comparison of an-  
tiochus with Antichrist describing him of  
his incredible destruccion. Which howe  
he destroyed the peple of god/as we cannot  
reade it without grete dolour writte in the  
Maccabees/euen so not without weeping  
teares do all crysten men nowe fele it how  
the cursed turke abolissheth the diuine  
scriptures/and the Romishe bissshop (the  
lorde god renyed which hath bought vs)  
bringeth in his dampnable sectis as pe-  
ter witnesseth. Nowe see what good suc-  
cesse and fortune he had in his mischeif:  
which prosperite therein god gaue him to  
shonrge the peple for their sinnes. And  
out of the same spring and well it is clea-  
re that the prosperousse successe of the tur-  
ke and of the pope floweth/as Paul wit-  
nisseth/affirming god to geue them effe-  
ctuouse errours & stronge illusions to be-  
leue lyes. He is also described of his op-  
pression of great men and of the holymen.  
But wherfore permitteth god him so to  
doe? Merely because he hateth sinne whose  
grauite we see not/& will mortisye vs w  
the crosse: neither was the worlde at any  
tyme

# the aight Chapter.

137

tyme worthel to haue any holy man long  
to dwell in it. Wherfor this serpentin seed  
Antiochus must nedis/to his paine/fele  
p mighty faithful of the chirche/by their  
faith and prayers to be stronger then all  
the emperours popes kings deuils & dea-  
thes. An e vample haue ye of those 7 bre-  
therne with their mother. What meruell  
then is it/if these two handis of antichrist 2 maca 7  
the pope and the turke persecute, destroy,  
and kylle the mighty prechers & holy faith-  
full of the chirche? Se yet the successe of  
his deceltis and fraudis and behold his  
pryde therein. Because Antiochus Mahu-  
mete & the pope se so good successe of their  
false lerning and fraudis wherwith thei  
and their bishops doctours and false a-  
postles bewitch & inflame the emperours  
kings and their mighty magistrats of  
the worlde to persecute the congregaciōs  
of god/thei be extolled in themselves &  
ar become so grete contemptners of god &  
his worde as the 10 and 73 psalmes de-  
scribe them. Also he destroyeth many with  
his grete benefices and promotions. For  
many men be not onely by his prosperose  
successe decelued supposing it to be diu-  
ne and perpetuall/but also because thei  
be bounde to him by giftes and benefits/  
thei be as it were fylles takē with a swe-  
te

antioch<sup>9</sup>  
was de-  
ceitfull &  
proude.

antioch<sup>9</sup>  
destro-  
eth with  
giftis.

The exposition of  
 the beyght. Forso did Antiochus craftely  
 retrain in office these bishops Jason me-  
 nelaum Alcimum & sicke other with his  
 benefits & bishoprics as longe as he lis-  
 ted. And do not the pope / yet a greter fren-  
 de to the turke then were then the bishops  
 to Antiochus / a greter frende I say of the  
 turke then of any faithfull precher / binde  
 emprowers and kings the patrons of his  
 wicked kingdom vnto him with large gif-  
 tis diuine titles commodities ryches di-  
 gnities and pleasures retained and haught  
 as fishes with the beyght: Of his blas-  
 phemie. To resist the prince of princes / is  
 to be extolled aboue euery thing that is  
 called god / that is to weite with his huma-  
 ne traditions actis articles and swerde  
 to oppresse the professours of the gospel.  
 Iuge thou after the scripturs and thou  
 shalt see no difference betwixt Antio-  
 chus / and his successors the turke & the  
 pope / sane thei were not all in one tyme /  
 but know one / & thou knowest all for thei  
 be so lyke as one eg to a nother. At laste  
 Daniel describeth him of his departing.  
 For the workeman is worthei his rewat-  
 de. As before crystis first coming / Antio-  
 chus not touched with manis hand but  
 with the hand of god / therfore dyed with  
 alto late repentance because he so cruelly  
 destroyed

antiochus  
 a blas-  
 phemer.

The end  
 of antio-  
 chus.

the aight Chapter. 138  
 destroyed the peple of god and their temple / imach. 6  
 euen so before cristis second coming / this  
 wicked forloren childe shalbe reueled and  
 with the breath of the lordes mouth de-  
 stroid: that is / the erreours of anticrist the 2. thes. 2.  
 pope and his kinges and emprowers shal-  
 be disclosed and reprehended by the doc-  
 trine of the lame and gospel / so that all  
 the holy faithfull shall abhorre them and  
 fall from them, non to cleaue to them but  
 the dampned wretches. Paul confirming  
 the same / saing. Thei shalbe all condemp-  
 ned whiche beleue not the trewth but de-  
 light in vnrightheysnes. Hitherto haue  
 we compared Antiochus with anticrist.  
 And nowe albeit the lorde in this our ty-  
 me skourgeth vehemently the kingdoms  
 of anticrist with the gospel / yet shall not  
 his kingdoms altogether fall before his  
 laste iugement / as Paul affirmeth saing.  
 He shall destroy him with his cleare and  
 bryght cominge. And in the Apocal. The  
 false prophete shalbe caste into the doun-  
 ring botomles pitte. Whoso therfore is  
 wyse let him auoyd out of babylon / that  
 is let him fall from anticriste. Nether fore  
 feare let vs not forsake the profession of  
 the gospel / for the persecuciō of the anti-  
 crists. For beter is it for cristis sake to dye  
 then with anticrist to lyue vnto the ende.

S. ii.

Now

## The expofition of

Nowe returne to the description of our antichristen Antioches in the text where be many particles hauing very heuie & terrible significacions or tokens to come ouer them/whiche euery diligent reader by himself may consider if he beholde our present dayes.

the text  
a 12 Ber-  
se. **I** The trewth (saith Daniel) shal be troden vnder fote vpon the erthe.

For now we see the bishops and their sworne secular sort to defende ayenst their owne consciences the most manifest crimes impieties and all abomination/as be their vngodly abuses of Masse/playn idolatry/worshiping of dead seintes/stokes & stones/wyueleffe vnchaste chastite whoredom and all maner prodigious lecherries. Wherfore it is plaine that they mock and blaspheme the verite/euen cryst and his rightwis making and trede down the trewth vnder their sinfull fete. Of these bothe secular & spirituall antichrists thus saith the text.

**I** There shall stand vp a bolde vnshamefaced kinge euen the very blaphemose arrogant cōtempner of god/he shal be subtyl fraudulent vnderstanding how to satisfie his couetouse and libidinous lustes.

This kinge shall grow vp and obtaine his

## the aight Chapter.

139

He wilked pleasures/non suis viciis/not by his own power & strengthe or learning/ but (as did Antiochus) rob the temple by the fraudis of the bishops/and by the inconstant leuite of the peple. And about all mens estimation he shall waast and consume infinite ryches of his owne & other menis. He shal abolish the true worship of god and bring in idolatry causing it to be spred ouer all: he shall nosel his peple with halthen rytis and ceremonies.

And he shall haue great successe & fortune. He shal slaye many godly men/and wyth many men with great giftis/ryche byshoprikes and benefices and fayer promyses/whom when he hath taken with his easily bely beightis/he shall reteine them in seruice to augment his profites & to satisfie his lustes and pleasures in encreasing his riches dignities titles and his owne carnall affectis.

**I** But at last without handis shal he be destroyed. Text.

Antiochus was not slayn of the iews/ but as he prepared himself vnto a newe bataill/being at home fyll down out of a high place and hurt himself vnto dethe as write some writers. And this heuie chaunce was because he sawe his owne peple and all other nacions fall from him

S. iij. which

The ende of Antiochus.

which hated him for his cruelty and despised him for his beastly lyuinge. For he which shulde haue bene grauesober and sadde wolde daunce and dalye amonge mommers and maskers in opyn taernes & strewes. He wold drinke dronken among whores in euey comon howse and skater money in the strectes / so that of many men / he was nomore called Epiphance noble and clere but epimantis that is to saye / mad oz out of his mynde.

Now conferre me the image of Antiochus vnto oure seclare empzours / kinges popes and bishops / which studeing to ragne aboue all in all welthy pleasures / contend to despoile those princes which wold receyue the gospel: and they scinge all powres both rulers and peple cheifly to be holden with supersticion / lucre and profits / craftely therfore they deuise and inuent worshippinges and seruices which they know men will wonder at / and sone delight therein / and menis myndis miche to be moued at these their prodigiose pratyses and apparent deuocions with admiracions in their viwes therby to meryt almaner goodnes as Victorics advantages and prosperose success / lucre & good fortune in all their affaires. And because þe wyked soule cannot wayt for helpe from  
god

God only / therfore it scheth many Godes and siche as they thinke wilbe sone pleased. And for this cause is the worship and inuocation of dead saintis very despyrse and accepted / sone perswaded vnto ignorant men. After this begune the churches to be thrusifull of saintis images wherof there folowed þ most fierce madnes in gadding and running to committe idolatry. By this wyldewoodenes was þ doctryne of þ rightwysemaking by faith and the trawe religion vtterly extincted and the supersticiouse tradicions of men receyued / with fylthy bowes and synfull sole lyuinge / difference of meatis of habits and siche lyke monstrose monkery brought into þ church. And in these madneses to be inueted they vsed serpentyne subtyltye and bolde arrogant audacite. For it is a very arrogat act (the worde of god despyred) to institute newe worshippinges oz newe doctrynes ayenst gods comandemēt oz without his expresse word. And a subtyle deceyte is it to studye by what engins menis myndis mighte be trapped & snarled / & what nettis might be bent and layed to augement their Anticristen powz lucre and lustis. And herfore by lytle and lytle as the ryches of the popis kingdome encreaced euen so shall  
S. lili. the

the ryches/dominion and synfull pleasures growe and encrease in certain secular kingdoms and in the Turkes to/succeedinge þromish þeast in lyke oz in cruel impietie & persecucion/wherfoze they that be yet sworne to the Romish whoze/oz to any secular sone of perdition/they be retained partely by supersticion & partely with the greate benefites and profitesthey possesse oz be in hope to receyue of these two ryche beastes. For hytherto pertayne the wordis of Daniel saing.

**Text.** His innumerable ryches with his apparēt prosperite shall deceiue and sleymany.

That is to say. Both these Anticrysten estates shall prouok many to steme to the for promotions and dignities which being once retained/and they once massacred/ & mortused in their courtely palaces/fettered with ryches/lymed with gloze and dignities/glytering in their owne conceyted reuerence and honoz/then be they captiued of Anticrist sworne to his miserable & dampnable seruice as ye see it this daye. And as the spirituall Anticristis kingdome is not goten nor defended by their owne strength/ but partely by the supersticion of emperours and kings/euen so be the secular Anticristis holpen by

the

the spirituall counceils and conuocacions of their bisschops vnto their Anticrysten exaltacion & autorite about god. And all because vngodly men gladly desyer & defende these their owne so greate profitis. As ye se now how fiercely þ nobilitie fighteth to reteyne in their handis/collegis abbies chauntres /bisschoprykes benefices/ &c. for their owne profite. And ayen/ the kinges defende the pompe and pryde of their bisschops that they might the gloriouslier serue them in their courtes and legacies/and might haue their hawkes the gorgeouslier haunted and furnessed with sicke monstrose myters and croked crosses. And therfoze sayth daniel.

He shall growe and that not by his owne power and might.

**Text.**

For the one anticrysten belybeast shall klaw the tothers bak one promoting the tother. And yet in cōclusion/the one shall be the destruccion of the tother. As did þ bisschop Menelaus bringin and prouoked Antiochus so to rob the temple settinge before him so many ryche poyes and tewels and also the kingdom of the Jewes/so cruell a slaughter of innocents made vpon the resisters of their wykednes. And Antiochus ayen made Menelaus a secular armed man with a great host ha-

uing

**Nota.**

uinge auctorite ouer the Jewes/cuen as  
now by the counsell and prouocation of  
Bishops to retayne styl their papistry  
shall certeyn secular magistrates take  
their pleasures ouer the churche goodis/  
(the very ecclesiastical offices and triu mi-  
nistrations of the worde neglected and de-  
spysed.) Also the secular sort consyde-  
ring the bishops compelled byndence/to  
serue them;ayen in their turne/shall geue  
them a company of armed men/at their  
desyers to exerceise cruelty to persecute  
the gospel and to presse downe crystis re-  
ligion with their secular swerde and to  
mainteine the popis poisoned doctryne/  
yea and that ayenst their owne conscien-  
ces. For albe it many princes approue not  
their idols and tyzanny of the clergy/yet  
for their sakes they exerceise horrible cru-  
eltye. And in the mean tyme they reioyse  
& smile on themselves with smothe coun-  
tenances/sayning this dampnable excu-  
se. That they must defende the auctorite  
of the churche. Also where daniel sayth.

**Text.** That deceite and fraude shall pro-  
spere in their handis.

It hath a large sence. First it signi-  
fieth their falsely inuented doctrynes to  
gliteringe hypocrisy commended of the  
worlde/besyd is this/it signifieth & other  
crafty

crafty deceitfull bondis wherby the spi-  
ritualty hath beuond the kinges and em-  
pours to them/or haue ministred their  
pewes plucking to themselves the seclare  
possessions and their auctorite. And aye  
it signifieth the fraude of the secular prin-  
ces in plucking the ryches & possessions  
of the spirituality into their owne handis  
Under some honest colour of reformation  
of the churche/abolishment of abuses he-  
resies and schismes/or by promysinge to  
defende their false faith & false religion.  
And now they bothe with a woundrefull  
craft and wyllie driftis/sayn a freshe and  
paintyng (I cannot tell what) certayn  
greate abuses and heresies/with preles  
to alter the olde vsages/to make any in-  
nouacions/or to abolishe the auncient de-  
cent rytes and laudable ceremonies or co-  
mely customs in the churche/or sodenly  
to set of the wont and olde receyued holy  
holy diuine seruices. And by these crafty  
perswasions they incense emprouer & kin-  
ges craftely/to persecute and sleigh cruelly  
the professors and prechers of gods wor-  
de/as haue the pope and his clergy labo-  
red these .9. yeres to bringe the emprouer  
vpon the Germans for receiuing the gos-  
pell/But & Turkes soden incursions euer  
at those tymes letted him and them both.

## One Anticrist tosseth

**Dolus.** All these things daniel vnderstandeth by this worde Dolus/which is crafty deceit or subtile gyle and fraude. At last he sayth: That both these anticrystes thus tossing the ball betwixt them/one klawing the tothers bak.

**Text.** They shall be destroyed without hands.

Wherby he signifieth that before cristis last cominge/the gospel shall be preached & set forth openly/which shall withoute weapons and humane power/ smyte downe both these anticrystes false auctorities and strength of both these estates. As in the chapter followinge he sayth:

**2. thes. 2.** That the wyse and learned among the people shall teach many men to beware and auoyd Anticrist/ but these shall be smyten downe with sword for their good doctrine. And then/ sayth Paul/ shall that wicked vngodly chylde be reueled/ whom the lord shall destroye and slaye with the breath of his mouth/ signifyinge to come/ that Anticristis errours and false doctrine shall be reprehended/ and confuted before the generall iudgement/ euen as the grey morning gothe before the sone vprysinge. Here is it clere that this prophete is now verefied and pertaineth to this oure tyme/ wherein the gospel is now so pure.

## the ball to the other.

143

purely and so vniuersally by gods infallible prouidence published bothe by bookes and prechers ouer all the worlde/as Daniel and Paul declared it. That in these last dayes shall be great bataill and stryfe/ and much contention ayensie these anticristis doctrine/ themselves so cruelly defending it fyghtinge ayensie god & his holy worde. Wherfore here now let bothe the parties look well vpon themselves/ that is bothe spirituall and secular/ and contempne not the monition of the holy gost.

The name of the churche holdeth back many men/ that they be not against these men of the bishops and their secular impes. But the churche. holy gost in daniel and Paul/ clarely witnesseth/ that kingdom (whether it be spirituall or secular/ Turke or Mahumet) which defendeth idolatry and slepyeth & godly/ not to be the churche/ but a faction & a synfull secte relected of god. And therefore Daniel exhorteth almen to forsake this Anticristen churche/as cryeth the angell in the Apocalypse sayinge. Get ye forth auoyd and fflye oute of Babylon. Agene/ he conforteth the godly which rebuke and refute their errours, certified themselves to haue the commandement of God for them/ and in so rebukinge the vngodly/ they be fower to please god/ all god

**One Anticrist to sett**

their study to be accepted of god/and that  
god defendeth his own churche/as saith  
daniel plainly. The lerned in the peple  
shall teche many and thei shall fall &c.  
Netherlesse he promisseth the very true  
churche to continue and abyde ferme and  
faste albeit many of them be slayn for the  
trwthe/for thus he saith.

**Text.** The peple which know their god  
shall haue the victory &c.

Let vs therfore not be afraid to steke to  
the profession of the true doctrine/nether  
let our myndis be hurt nor disquieted al-  
though our aduersaries crye neuer so lowd  
calling vs seditionse/heretiques/luther-  
rans/swinglians sacramentaries &c.in-  
censing and stirring vp bothe emperours &  
kinges with the turke to/to kill vs most  
cruelly. But yet shall not these two hole  
kingdoms/the seclar and spirituall anti-  
cristis fall quyte awaye befoze the luste  
daye/but some parte in ether of the shall  
abyde whom cryste shall destroy at his co-  
ming. The same signifieth the Apocalyp-  
se speaking of the false prophete to be caste  
into the deuouringe botomles stinkinge

Joan oe pitt of hell.

colampa Now yese anticrist to be one and many  
dino. in successio/whether thei be ecclesiastic  
1. Joa. 2. or seclare/turke or Mahumete/euen  
che

**the ball to the other.**

144

che as be gone forth of vs (saith Ioan) &  
were neuer of our sorte/sitting as saith  
paul in the place of God blaspheminge  
the name of god and persecuting his chur-  
che/ye may therfore compare our anticri-  
stis to Antiochus in euery one of his wi-  
ked deadis and bloody persecution of gods  
peple/in robbing and destroying the tem-  
ple of God/and thei that be deceiued of  
him as seduced worthely for their sinnes.  
For this is the most greuouse plage/euē  
to be casten vp of god to obey and beleue  
false doctrine/and therfore saith Paul/ 2 thes. 2.  
shall god send or caste them vp into the  
most stronge illusions to beleue lyes that  
all shuld be dampned which haue not be-  
leued the trwthe/but haue approued and  
consented to vnrightheysnes. This anti-  
crist (saith Paul) shall worke his fraudes  
in them that be forloze because thei recei-  
ued not the loue of the trwthe wherby thei  
might haue ben saued. There at this day  
Iasons Alcimus and Menelaus be-  
trayers traditours simoniaks sent vs, eue  
the children of this world/very blod thir-  
sters and whose mongers which for the  
true worship of god bring in idolatry/ad-  
uoutry despising faith and loue in which  
god is chiefly worshipped/out of these mo-  
sters there brekein vpon vs tyrantis eye  
cutting

## The picture of Anticryste

cutting their tyzanny aboue mesure without pitie which may not heare the glorie and worde of god spoken of. These these are the very rank chelstains of all heretikes / bold / arrogant and vnshamefaced / these are not ashamed to lye openly in pulpits / neither be they ashamed what and how great open crimes or mischance so euer they commit. These men had leifer all the worlde to be ouerthzone then they wolde once cease and goback or recant their openly preached errors and sinfulness.

**Text.** These men vnderstand problemes. They be the most wylde sophisters & subtle serpentes to stinge with their tayles whyles they flater with their tongues and if this venomose dart perse not / they vse their violence and power. They can make a false glose & peruert the plain text of the clere scriptures and make them to serue their owne sinful affectis & to seme to agree with their false religion / their articles / and faith / then borrow their secular swerde with violence compelling men to beleue & folow them cruelly damping many a soule. Loke vpon the multitude of their semely sinful ceremonies / illaudable Romish rites troublous traditions. And open beholde with how few single pure and easie institutions cryste

orned

## who is Anticryste.

149

orned and not orned his churche. Godliness is turned with these anticrists into lucre and all vertew into vice. They waste the worde to setue their affections. The sacraments they haue made their monny nettis: their prayers without mende / their fasting without abstinence: their vicious bowes without chastite / & their almose without all mercie & pitie. Their seruice and worship without hope faith and feare. And euē the lord is souper how far haue they brought it from the first institution of cryste: verely so farre / that euen the very true name and vse thereof be cleane loste makinge thereof a mislyc mask or alle & a sinful sold sacrifice / which when men wolde restore to the first purte / then they crye & complaine that men wold take awaye from the churche Iuge sacrificium / that is their comon continual market. Then they sclander gods worde and his churche with heresye / then are men sacramentaries. And here, here is that grete destruction wherof daniel and cryste spcketh / euen the casting down of the sonne mone & starres of heuen / that is of the worde / of the gospel / and lyght / and of the trewe prechers which be the starres and light of the worlde. But who may expresse the vnshamefaced arrogant

bold

Mat. 24

## The picture of Anticryste

Goldenes and serpentine fraudes of Anticryste: He is the moste crafty deceyuer & perrellouse ypocryte sewed and blown to gither of all lyes falshed and gyle. Thou seest ouer him simple shypes clothes / but vnder them there lurketh a wylfe wolfe / & ryches of his chirche he calleth peters patrimonye crystis possession, and spirituall goodis / but nether poze peter nor naked criste shalbe partakers of the: Thou hearest them called bishops and pastors but thei fede themselves / & poyson other men / and watche for their own aduantage. Thei be called doctours and yet with out all godly doctrine. Thei booste their holy orders / and all is confusion amonge themselves without all good order. Thei be gostly fathers and yet at thei merciles murtherers of their own children. Thou hearest of their chastite / but all the worlde woudereth of their prodigious aduourtye. So that no tōgue may expresse their filthet abominable lecherie and their open crymes with their bloody bocherie. But let the sonne of perdition perisse / & absolue we the chapter / the aungel yet speking with daniel / sayinge.

But the Visiō of the said euening and morninge is the trowthe. And seal thou vp the Visiō for aftir a longe tyme it

Hither  
to Ioan  
ecolam-  
padius.

Text.

## The aight Chapter.

146

it shalbe fulfilled. And I Daniel was troubled & lay syke certein daies but astir that I was amēded / I rose and procured the kings buisnesse. But I mused michē of this Visiō / which noman coulde vnderstande.

The naturall daye continuinge from none to none / conteineth the eueninge & morninge so that the 2300 dayes containg 6 yere and an half / was trowthe / for so long did Antiochus persecute and plage gods peple in the ende of the thirde & macedoni monarchy. The persecuciō durred not a ful hebdomade and the temple was propħaned by half an hebdoma / that is 3 yere and an half / certifying vs that the transitory and momentanye lyghtnes of our affliction / bringeth forth aboue measure the euerlasting waight of glorie vnto vs whyles in hope we beholde not the thinges sene but the thinges which be not yet sene. Nether shall our god suffer vs to be tempted & persecuted aboue our weakenes. Wherfore the sonc of god wolde by this confirmacion cōfort not onely daniel and his peple but also the chosen wh shuld lyue the in p tyme of that anticryst Antiochus / and vs also which yet lyue in our anticristes dayes. And where he bid- deth him seal vp or close vp the Visiō / he

An heb-  
doma. is  
7. yeres.

2 Cor. 4.

1 Cor. 10.

T. ii. wil.

### One Anticrist to sett

wisseth thereby none in the mean tyme to vnderstande and remember it but the chosen of god. And after that it shuld be fulfilled / the of al men to be felt and known to some mens paynes. for many men lyving yet in great welth ease and securite wyll neuer be moued tyl the floude suddenly ouerwhelme the. Daniel was therefore bidden to seal it by from suche welthy forwylle persons yet lyving in vngodly securite: but to his disciples crist said

Luk 8.

vnto you is it geuen to know the secretis of god / and not to other / to whom I will speke in derke parables. Daniel doubtles vnderstode all this vision beter then any interpretour that yet expouneth it besydes the aungel. But as he pressed Paul so did hercfrayne daniel lest by the grete excellencie of so highe a reuelacion he shuld haue ben puffed vp. And therefore was he made syke lest he shuld haue ben extolled by suche highe secrete visions. After the vision and his syknes he went a-

What bounte the kinges busynesse / wold god al co-  
hige counsellors of kinges were first thus como-  
fellers ned with of cryste / had sene suche visions  
shuld do and know the interpretations and were  
so handled as was Daniel ere thet the  
kinges and emprouers busynesses in hand.  
Daniel mused of this vision / but none  
coude

the ball to the other.

coude declare it to him. To all them therfore (sayth cryst) that haue a desyer & studye to knowe Gods will / it shalbe geuen them / but to them that haue not / it shalbe taken from them. Some expositours thinke this vision therfore to be hyden / and sealed by for the tyme / lest the Jewes hearinge therof and knowing themselves to suffer yet more so greuous calamities and plagues in Jerusalem / they wolde haue taried rather styll in Babylon & neuer haue made haast homewarde. Our saviour Cryst Iesus which taught Daniel to vnderstande all this vision he mought so teche vs Daniels bretheren / that we might thorow him lyue euerlasting with daniel in heauen with god the father and the holy gost. So be it.

vnto daniel praying for the remission of his and the peples synnes and for the returne of the peple into their owne countrey / it is shewed playnely them to returne home agene / to restaure their cyte and temple / which done / within .490. yeres / Messias to be borne which shuld performe all things propheted in the lawe and prophetis. Who by the most horrible synnes of the Jewes slayne / the Romans shulde destroye utterly all Jewry with their comon wealt. A lyke mater fynde ye

T.iii. not

The argument  
of the .iiij.  
chapter.

The exposition of  
not in all the scriptures. In the .8. chap.  
ye haue sene how greuous afflictions  
shuld come ouer the Jewes by Antiochus  
and their owne bishops in the thirde mo-  
narchie. Now shall ye see what horrible  
calamities folowed in the .iij. and last  
Monarchie/euen the most cruell destruc-  
tion that euer was of the Jewes/a what  
greuous persecutions oure Anticristes  
vnder this last monarchie shall exerce-  
se to the ende of the worlde. For in this  
last monarchie it was prophesied crist to  
be borne and crucified/ whose death and  
persecucion both of his owne bodye of his  
members and of his almighty sauinge  
worde/because it is the most horrible bla-  
sphemye and greuous est cryme/it requi-  
reth the most heuie plague and most mer-  
cilesse blodye destruccion. Now therfore  
awake ye persecuters of crist and his wor-  
de/lyft vp youre heuie heades/a repent/  
be ye conuerted to god/for the awe of his  
wrath is nowe bent at the tree rote/the  
swerde is drawne and forth stretched to  
smyte downe the wyked persecuters of his  
worde.

Sept. The .9. chapter. In the first yere of Darus the sone  
of Ahasuerus borne out of the Medes/rai-  
gning ouer the Chaldees. In the first ye-  
re (I saye) of his raigne/I Daniel per-  
ceyued

ceyued in the booke the nowmber of the  
yeres now fulfyllid of the which the loz-  
de spake by Ieremie the prophete/that Je-  
rusalem shuld lye waast .70. yeres. A her  
fore I turned vnto my lord god with my  
supplicacion and prayers vsing them in  
abstinence sak and althes.

Jere. 22.  
A. 29.

Cyrus kinge of the Persies/and Da-  
rius the sone of Astyagis were the firste  
kinges of the seconde Monarchie called  
the Persians and Medes. This Darius  
raigned but two yere with Cyrus and is  
not that Darius here mencioned the sone  
of Ahasuerus. Cyrus was called farro/ to  
defende his costes from the Scythians  
there warring. vi. yeres/and left his sone  
Cambyses to raigne in his stede at home  
in the lande of Persie/Cyrus was slayne  
of the Scythians as wyrteth Herodotus/  
after whom his cruell sone Cambyses rei-  
gned skant one yere/of this Darius that  
firste reigned with Cyrus there is men-  
cion in dani. 5. and. 6. For it was he that  
suffred Daniel to be casten to the lyons.  
After Cambyses death (for that he was  
wyked and forbode the buylding of p tem-  
ple and returne of the Jewes which all  
his father Cyrus commanded) the poste-  
rite of the kingis of the Medes was ex-  
tinct, Cambyses dyinge without yssue.  
T. iij. Then

The kin-  
ges of p  
Persie  
& Medes  
monar-  
chy. & after ye  
Cyrus/  
Darius/  
Camby-  
ses.

Magt.

### The exposition of

Then the Magi/which were the priests  
did set vp one of their faction to rule the  
empire: but he was sone put downe and  
Darius slayne. Then was the seconde Darius  
the secō chosen by the ncinge of the horse/which  
de. was called Darius Hystaspis / & of Me-  
tasthene called Priscus Artaxerxes / and  
Darius Ahasuerus which had to wyfe quene Es-  
pithirde / by whom he had this man called he-  
called re Darius also / & named Longimanus  
Longi- or Darius Hystaspis his sone. Cyrus rat-  
manus gned. xviij. yeares / Cambyses one yere /  
and Magi one yere. Ahasuerus. xv. yere /  
and thus haue ye. 44. yeres from the ende  
of the captiuite and of the. 70. yeres men-  
tioned in Jeremie to this firste yere of  
Darius Longimane Ahasuerus sonne.  
In the which daniel here prayeth remem-  
bring the. lxx. yeres of Jere. For all this  
long whyle ceased the building of the cy-  
te and temple and miche peple of the Jee-  
wes remayned styll at Babylon and in  
Persie with Daniel / Esdra and Neemia  
the cause why the moste parte taryed yet  
styll dispersed amonge the gentils was /  
for some had their substance among them  
some sawe that the worke at home was so  
forboden of Cambyses / that it went not  
forthward and despayred of the reedifi-  
cation therof / and some did set naught by  
that

### the nienth Chapter.

149

that goodly lande of Juda / but had ra-  
ther plesure in the idols of the gentyles  
then in the trewe religion of God / many  
moocauscs there were of their so long ta-  
ryinge. For it was as harde a retorne  
from Babylon to Iudca as was from out  
of Egypte into the same lande / & lenger  
ere they in returninge now / ere they  
were all brought from Babylon. For they  
retorned / here now some / and then some /  
as Cyrus permitted them / the buyldinge  
beinge forboden / and letted all these. 44.  
yeres / vnto p second yere of this same Da-  
rius Longimane: so horribly hateth the god  
synne. Wherefore daniel now seinge the  
lxx. yeres of Jeremie past / and also mo-  
re then. xl. yeres to / and yet the most part  
of the peple there taryinge styll and ne-  
ther temple nor cyte of Ierusalem buyl-  
ded / he consydering the synnes of the pe-  
ple to be the cause of this breach and de-  
laye / styll to prayer as ye see him inflam-  
med there vnto / at the reading of Jere-  
mie calling now vpon god almighty and  
the most mercifull father of Iesu Cryste  
oure deliuerer / to be made certeyner / not  
onely of the tyme of Ierusalem to be ree-  
dified and aye to be at laste vtterly de-  
stroyd / but also of the tyme of the coming  
of cryst into fleshe / which tyme to knowe  
so

## The exposition of

so iustly was geuen to no prophete so long before/ but onely to Daniel/ of the which example of Daniel to be folowed of all ministers of þe worde/ we maye lerne not onely by the readinge of the prophetis to aske consolacion/ but also by the example of the prophetis to aske to be deliuered from the curse of the lawe and to obteyne of god the promises in cryst. What thinke ye Daniel thus tourned to god and seeking the lord prayed to obteyne and to be putt from him? Wercly euen this that ye see folowinge in his prayer/ wher in ye maye see howe he vsed the difference of the lawe and gospel. But let vs heare Daniel prayinge.

Text.  
Daniels  
prayer.

In making my prayer vnto the lord my God/ I confessed my self sayinge: I beseeche the oh lord god/ greate and to be feared/ keepinge couenant and mercye with them that loue the and obserue thy preceptis heare me. We be synners and haue offended / we haue done vngodly/ and are fallen from thy commandement and gone backe from thy lawes. We haue not heard thy seruants the prophetes which in thy name taught and spake to oure kinges to oure rulers/ to oure fathers and to all the peple of the lande. With the (oh lord) is rightwysnes/ but shame is now vnto

## the nienth Chapter.

150

vnto vs / as thou seist it/ euen to vs the Jewes cytizens of Ierusalem / a Ifrae- lites nyghe and farre of dispersed and scattered of the into all the nacions for this synnes which we haue committed ayenst the. Oh god/ ours is the shame/ euen the shame of oure owne kinges of oure rulers and of oure fathers because both we and they haue synned ayenst the. But it is thy propertie/ oh lord/ both to haue mercye and to forgiue vs/ for we haue forsaken the/ we haue not obeyed the voyce of our lord god to lyue after his lawe set forth before vs by his seruants the prophetes. For all Ifrael hath transgressed thy lawe/ yea and hath fallen back from the/ that haue not obeyed thy voyce. Because we haue thus synned/ lo the curse and othe wyten in the lawe of Moses thy seruāt/ are powred forth vpon vs. He hath payd vs in dede w his worde which he spake ayenst vs and oure iuges/ which shulde haue tolde vs the lawe so that they haue brought vs into so great calamite/ that vnder the hole heuen is there not so deale with any nacion as it is now happened to Ierusalem. For as it is wyten in the lawe of Moses/ euen so are all the plagues and curses casten vpon vs. Nether called we vpon oure lord God for grace to go fro

Deu. 27.

The exposition of

from and forsake our wykednes and to knowe thy trewthe. Wherefore god hath not slept to cast these miserable plagues vpon vs/for ihsu is the lord our god in all his works he doth. Ah/ we haue not obeyed his voice. Come therefore O lord our God which hast led forth thy peple out of the lande of Egypt by thy power so mighty/ & thereby didst get thyself so great a name which yet vnto this day thou enioyest. But we are the sinners and haue lyued so vngodly and wykedly. O lord/for thy moste excellent rightwysmakinge sake let thy wrath go from vs/and thy anger from thy cyte Jerusalem that same thy holy hill and be blown ouer it. For our synnes and for our wykednes of our fathers Jerusalem and thy peple are made an ignominious laughing stock vnto our dwellers rounde aboute vs. Now therefore our god heare the supplication of thy servant heare his prayers beseeching the to shewe a merciable countenance vpon thy holy temple thus desolated and destroyed. O lord god shewe it/for the lord is sake incline thine eare (my god) and heare/open thine eyes and behold how desolated we be/and how forsaken is thy cyte which beareth thy name. For not in our own prayers powered forth before the do we allege  
our

Epo. 15.  
Baruch. 2

the ninth Chapter.

151

our owne rightwysnes/But thy most rychthe infinite mercye bring me forth for vs. O lord/heare/ lord be merciful and spare vs/ lord attende/ helpe/and cease not/ my God/ euen for thy nowne sake do it/for thy cyte and thy peple are called after thy name.

O hold full of humble and feruent affectis is this prayer. Daniel himselfe was in hygh fauor with the kinge and in no bondage nor affliction/But the sorow that he toke was for the calamitie of the peple/ desolacion of the temple/and neglect of Gods worship. And are there not now as greates occasions geuen vs to wepe and to praye this same prayer? Verely if we behold these troubles laste bloody dayes and the cruel persecucion of the crystians in euery lande/the famyne/ & murders/the dearthe/and the true worship of God extincted with idolatrye/in how dampnable a state all the worlde is/ how ripe and ranke is all synne and iniquite/what vanities lyes falsched errors deuite enuy rankor theft whoredom pryde hypocrisie raigne/and all trewth rightwysnes with fayth and loue to be epyled/we wold verely confesse with Daniel all these plagues and punishmentes to come ouer vs worthely for our owne greuousse  
and

The exposition of  
 and manifold sinnes. But what do our  
 we a bissbops and prelats which shuld  
 in this playe daniels parte with  
 prayer: The persecute & some forth  
 p scads of al these calamities & mischance.  
 Ah lord that this our age is thus desti-  
 tute of Daniel. Sende vs oh lord some  
 daniel for cristis sake. But to the payer.

Repentan-  
 ce.  
 confessi-  
 on.  
 Faith.  
 prayer.

This place standeth of prayer and re-  
 pentance flowing forth out of the know-  
 ledge of the lawe and gospel. For as doth  
 all the scripture/so doth this prayer brea-  
 the forth here & there p law and gospel.  
 Wherefore because repentance or contrit-  
 on the mother of prayer bringe forth the  
 confession of sinnes and this confession  
 prayth to auoid the punishments/and  
 the paines of syne to be put away/for that  
 she considereth the comminacions of the  
 lawe/and prayth for remission according  
 to p promises of the gospel/let vs note w  
 parte of the prayer expresteth the lawe &  
 which the gospel. Daniel beginneth of the  
 confession or prayse of the rightwysenes of  
 god gouerning the world with his threa-  
 tenings and promises. For where he cal-  
 leth god great and terrible he signifieth  
 god by the execution of his threatenings  
 to shew himself greater & ferefuller then  
 all his enemies euen the breakers of his  
 10 wordis,

10. wordis. But where he saith/god to ke-  
 pe couenant with them that loue him/he  
 shewth God by the fulfilling of his pro-  
 mises to geue a thousande folde more be-  
 nefits and goodnes to the godly then they  
 be able to aske or deserue.

Daniel remembzing the prophecye of  
 Jeremie was moued th<sup>y</sup> to pray/teching  
 vs/in trouble to fetch consolation at the  
 promises of god by reading p scriptures/  
 here be we taught that albeit god had pro-  
 mised to bringe them home ay<sup>e</sup>/yet wold  
 he vs instantly to praye and to aske the sa-  
 me benefit of himself to the ent<sup>e</sup>t that our wold be  
 faith shuld be exercised by prayers & in- to aske  
 uocation/as saith cryste/aske and yeshal both so.  
 receyue your petitions. Also call vpon me dely and  
 in the tyme of your tribulacion & I shall gostly be-  
 delyuer you. He willett also by this mea- nefits.  
 nis our repentance to encrease/as saith  
 zacharie. Be ye turned to me and I shall  
 turne me to you. And in that he prayth for  
 the restoring of the congregacion/he ge-  
 ueth vs example vnfainedly with hert  
 to lament the persecuciō and calamities  
 of cristis churche and to pray god to encre-  
 ase gouern and preserue it. It displeaseth  
 god greuously when men sitting in ease  
 and securite be not moued with pitie at p  
 calamities troubles and persecucions of  
 the

The exposition of  
the poore churche of god as Amos complat-  
neth/saith woe to the wealthy ryche/w  
be not moued with heuynesse and pletie to  
see Joseph whiche is p peple of god broke  
slayn and persecuted. Daniel therfore co-  
sideringe this thing with pttle/begineth  
his prayer w so greuous an heuyn sorrow  
full sighe and complaynt of their sinnes  
reciting their great payns and afflicti-  
ons. Which prayer we ought dayly now  
to praye togither in the churches. Here is  
set forth the doctrine of repentance. For  
daniel acknowledge the sinnes of the pe-  
ple attributing to god the praise of right-  
wysmakinge and that he had iustely pu-  
nished them. Then he prayeth for the re-  
mission of their sinnes and to be reducte  
into their londe. It is therfore the begin-  
ning of repentance or contricion to acknow-  
ledge the wrath of god ayenst our sinnes/to  
feare him/and to lamēt that we haue of-  
fended our so graciouse god/to geue him  
laude and prayse for that he hath by iuste  
punishment calde vs bake to obayr him/  
patiently suffering his hande. This con-  
fession daniel reciteth saing: with the oh  
lorde is there rightwysnes/But with vs  
is ther open confusion and shame to our  
faces. This is the very voice of true con-  
tricion as hath the psal. I said I shal co-  
fesse

The be-  
ginning of  
repentā-  
ce.

31. and 31

the ninth Chapter. 153  
fesse my sinnes to the lorde and he forga-  
ue me my iniquities Ayene. Ayenst saith  
David ~~am~~ I know els but a sinner & euil in  
thy sight haue I done/that thou shuldest  
be fownde true in thy promises and ouer-  
come whē thou art iuged: that is to saye/  
I knowlege myself to be not els but a sin-  
ner and gilty in thy sight/But iusticer is  
that is. In thus confessing myself I pret-  
se and declare thy iust punishment & also  
thy victoꝝ whyles peruerse ypocrites iu-  
ge the (oh lorde) to be to roughe and rigou-  
rose ayenst this owr sinfull nature accu-  
sing and condeꝑning thy iuste iugemēt  
for that thei cannot submit themselves  
worthy to suffer thy hande acknowledging  
themselves worthely punished. And he-  
re is the grinning anger & preuey poison  
in menis hertis ere thei can confesse god  
iustly to plage them for their sinnes/and  
so confesse their sinnes to him and hum-  
bly aske forgeuenes/as ye may see in the  
3. verse of the. 32. psal. dauid saing why-  
les I now helde my tongue and wold not  
confesse my sectete sinnes/there to men-  
ted me greuous vexacion euen in my bo-  
nes with continuall out rozing. For daye  
and night thy hand ley so heuyn vpon me  
pressing me down that my moistnes was  
turned into the somer drynes. And ther-  
fore

om. n. g. w. y. t.

nam. y. t.

The be-  
ginning of  
the psal. ex-  
pounded.

psal. 32.

fore

Rom. 3. The exposition of  
 fore Paul oft inculketh these two wordes.  
 God to be declared iuste and also iustify-  
 ing/that we might prayse him whyllis he  
 iustely punissheth vs and then not ascri-  
 bing to ourselues any parte of our right-  
 wysmaking: but beleeue that god is the  
 onely iustifier/that is/oureselues then to  
 be pronownced iustified/when god hath  
 mercy on vs and forgeueth our sinnes. It  
 is sone said. God is iuste and iustifying/  
 but out of the botome of our hertes paci-  
 ently with teares to acknowledge the grete-  
 nes of our sinnes and to fele ourselues  
 iustly punisshed for them and so humbly  
 to aske forgeuenes for onely crystis sake/  
 is sampsons worke and hercules labor.  
 Necessary/it is/this doctrine of repentā-  
 ce and contricion to be ofte and continu-  
 ally preched to þ churchesthat thei might  
 truly acknowledge their sinnes to God/and  
 for their sinnes verely know it/all these  
 calamities afflictions warre and plagues  
 to be powerd forth vpon them. As Jeremie  
 saith. 5. Our sinnes haue thrust all good-  
 nes from vs. And that in so doinge our  
 lord god declareth himself iuste & right-  
 wise in all his workis and is not the au-  
 tor of euil though thei ascriue euill to our  
 sinfull nature euil iudging of god whiche  
 will haue the victory when he is thus iu-  
 ged.

The ninth Chapter. 154  
 ged. But fayth must be the companion of  
 this contricion and setfast holde vpon the  
 promises. As here daniel not onely saith/  
 with the /oh lord/there is iust dealinge to trewe  
 & rightwysnes in punisshinge/ but he ad-  
 deth also/with the is ther mercy and for-  
 geuenes /by which so ofte repeted, he play-  
 nely excludeth our owne meryts / ad-  
 dinge /not in oure rightwysnes and iuste  
 lyuing do we aske it of þ /but for thy great  
 mercyes sake and for thy nowne anoy-  
 ned crystis sake. Let vs therfore vse these  
 prayers and exercise these doctrynes vnto  
 the which both the publyke and priua-  
 te calamities shulde excite vs. And na-  
 mely now when the church of cryst is no  
 lesse persecuted then it was in the Ba-  
 bylonysse eyllie. Wherefore this prayer  
 ought now in the congregacions to be as  
 effectuously and as feruently sung and  
 sayd for the churches as did daniel in his  
 lyke troublese dayes.

And whyllis I was speking in my  
 prayer and confessinge myn owne synnes  
 and the synnes of my peple Israel/ and  
 layinge forth my supplicacion before the  
 lord my god for the holy hyll of my god/  
 whyllis I was (I saye) yet in prayinge/  
 the man Gabriel whom afore I had sene  
 in my vision/ came swyftly fleinge vnto  
 me

Afore in  
 p. 8. chap  
 v. li. me

The exposticon of  
me and touched me aboute the euentinge  
oblacion tyme/teaching me/and speaking  
with me saing. Daniel now am I comen  
forth to geue þ knowleg. Methelesse asso-  
ne as thou beganest to praye thy prayers  
were graunted fermely/but I am come to  
tell it the/ because thou art so desyerou-  
se to knowne these thinges / that thou  
moughst in Dery dede by expresse worde  
knowe it/and vnderstande the Vision.

Here must ye retorne to the Vision of  
daniel in the later ende of the .8. chap. con-  
cerninge Anticrist/wherof Daniel was  
more troubled then certified/which Vi-  
sion was tolde him to come to passe aftir  
a long tyme and was bodey to close by  
the Vision / but so that this Vision was  
euer in his mynde/studyinge therof & de-  
syring to knowe it more clerely/& therfo-  
re the aungell calleth him herte þ man of  
desyers or couctinge to knowe these thin-  
ges in his dayly prayers: but now at last  
he seing that the .lxx. yeres of their cap-  
tuite were past and more then .xl. yeres  
also ouergone he prayed most effectuous-  
ly and feruently with expresse wordis as  
ye haue sene it. Wherfore þ aungell Ga-  
briel is come to him to teache him more  
clerely of the Vision. By this Daniels  
prayer and confession we ought to lerne  
how

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how studious and sorowfull we shuld be  
for other mens afflictions euen as for oure  
owne. It is therfore a great offence not to  
be moued with pitie at the plages of the  
peple comitted to thy cure and not to pray  
for them/which I confirme with þ exam-  
ple of Samuel sayng: far frome be this  
synne/that I shuld cease to pray god for  
you and to teache you the righte waye.  
Also in that the aungell came so swiftly  
and touched him speakinge with him so fa-  
miliarely / it is shewed vs / the aungels  
to be the seruants and ministers to the  
chosen at all tymes redye to stand by & te-  
che the prechers and teachers of the wor-  
de in thinges concernynge oure helthe  
and saluacion. Also of the aungels wor-  
dis saynge: Thy petition was graunted  
ere thou beganest to praye/we be taught/  
that before we begyne to praye/oure peti-  
tions to be hearde in heuen/the lord say-  
inge: Before they shall calle vpon me I  
shall answeere them/whylis yet they be  
spekinge I will heare them. Also as Da-  
niels example inflammeth vs to praye  
to God and to beleue oure prayers to be  
heard before they be ended/euen so doth  
Gabriels example counforte vs to be-  
leue aungels to be present w þ praying/  
and to fight for vs alwayes ayenst the ga-  
tis

Isa. 65.

W. ltt. tis

The exposition of  
tis of hell. But Gabriel exciteth daniel  
to be attent that he might in very dede  
& in expresse wordes vnderstand the vi-  
sion. Wherefore let vs heare Gabriel de-  
claring playnly þ tyme of crystis coming/  
his death/oure redempcion/the ceasing  
of the Jewes ceremonies/the preching  
of the gospel/the takinge awaye of þ syn-  
nes and vtter fall of the Jewes comon  
weall. And here is to be noted/that when  
the peple in captiuite thought all the pro-  
pheties of cryst to be frustrate/and them-  
selues almost in despayre: then god of his  
mercy confortd them with this asswe-  
red promise of Messias to come saying:

Text. **¶** Lxx. hebdomades ther be pzeſyved  
Of þ. 70. and apointed for thy peple and for thy ho-  
heb. an ly cytic/ and then shall synnes be consu-  
hebdo. is med sealed vp and couered/and iniquite  
7. yeres purged/and the euerlasting rightwysnes  
space. brought forth / visions and prophecies  
shalbe then sealed vp/ and the moſte ho-  
ly one shalbe anoynted. Wherefore knowe  
thou and vnderstande it / that from the  
tyme wherein it is proclaimed that Hieru-  
ſalem be buylded agene/ vnto the prince  
Messias: ther be. vii. hebdomades / & 62.  
hebdomades. for the ſtreatis and wallis  
shalbe reedifyed: but a long and hard tyme  
ere they be ſetled in quiet. **¶** As ha-  
the

the ſome textis) albeit in an hard tyme  
with difficulte.

Where and when we ſhuld begyne the  
rekening of theſe. 70. hebdo. which make  
490. yeres / ther hath bene myche variace  
amonge þ wyters / but now is þ prophecie  
of daniel. 12. chap. fulfilled / ſaying: Many  
ſhall turne ouer this boke & there by ſhall  
their knowledge be encreaced. The text  
ſayth: From the proclamacion of þ buyl-  
dinge ayen of Ieruſalem/ but it ſheweth  
not of whoſe proclamacion. Ther were. 2  
proclamaciōs as ye reade in. 1. of Eſdras.  
The firſt was geuen forth by Cyrus im-  
mediatly aſtir the ende of the. lxx. yeres  
in the firſt yere of Cyrus. And the ſecon-  
de by Darius in his ſeconde yere aſtir da-  
niel had made his prayer. Betwixt the  
firſt proclamacion and the ſeconde there  
were. xlii. yeaeres in all the which tyme þ  
buylding ceaſſed and was letted nothing  
in a maner done / tyll the .2. yeaere of this  
Darius and then begane they a freſſhe  
at his cōmandement and licence to buyl-  
de / ſo that in the. 6. yere of Darius þ tem-  
ple was finiſhed. And aſtir þ finiſſhing  
of the temple / ther were. xlii. yeres etc þ  
cyte and wallis were full made. And ther-  
fore the text ſaith: That the ſtreatis and  
wallis ſhalbe reedifyed / but in ſo harde  
v. liii. and

and trouble a tyme that long shall it be  
ere they be seteled therein as before. For  
there were. lxx. yeres from the first lycence  
ere all was finisshed and the Jewes all  
returned and settled in Jerusalem. For as  
sone as the. lxx. yeres of their captivite  
were expyred / the Jewes by the favour of  
Cyrus / some repared into Judea with  
gold and gyftis of the king Cyrus where  
with he bode them buylde their temple.  
Then as sone as they came there they  
buylded an altare & prepared themselves  
spedely to buylde their temple laying the  
foundacions therof: But they were letted  
of their purpose more then. xlii. yeaeres.  
Nevertheless at last Under Darius Longi-  
mane the temple was buylded by in. 4.  
ptivite / yeaeres and dedicated. After this / retur-  
A. 70. in neth Esdras from Babylon which resto-  
redify- red their lawes and iugements and cor-  
inge. rected certeyn greates vices of the peple /  
and of the bishops and prestis of the co-  
gregacion / which they had souktoute of the  
gentyles and heythen, in those. 140. yeres  
brought by amonge them. After Esdras  
there came Nehemias from the captivite  
into the holy lande / which restored and  
with wallis defended the cyte. This sto-  
ry conteyneth. lxx. yeaeres. For from the  
first yere of Cyrus unto the. xx. yere of Da-  
rius

this Longiman there be gathered. lxxii.  
yeres / & from thence forth to his. 32. yere  
(he reigned. 37. yere) are gathered. 12. ye-  
res wherin the wallis and cyte were resto-  
red / which all make. lxx. trouble yeres.  
Here maye we se the wrath of god ayenst  
synners punished and plaged aboute. 100  
yeres / albeit they were his derely peculia-  
re peple. But yet be we comforted ayen  
seinge at last how happely God stered by  
Darius Longima. to accomplishe their  
desyers. This mich he said for the stoye  
and tyme of the buylding ayen of the tem-  
ple and cyte. Nowe let vs ere we reken  
these. lxx. hebdomads treatate the bene-  
fits promised to be receyued and brought  
vs with Cryste.

First he sayth: The synnes shall be co-  
sumed / transgressions koured and in-  
quite purged &c. Oh good god / whatso-  
ever goodnes in all the scriptures / god by  
and for cryste sake hath promised himself  
to geue to mankynde / that same doth da-  
niel prophesye here / to be geuen vs after /  
and in the ende of these. lxx. hebdomads  
that is in the ende of. 490. yeres. Trans-  
gressions to be consumed / is God neuer  
more to impute nor reken / nor remember  
the synnes of the repentante beleuers in consu-  
crist: as himself sayth: Thy synnes shall be  
med.

Thine.

The be-  
nefits of  
god exhi-  
bited by  
crist.

Synnes  
consumed.

# The exposition of

**Jere. 31.** I neuer remember. Synne to be covered  
**Ezec. 18.** is the vnperfite obedie[n]ce of the lawe and  
the not fulfylling of the same, to not be im-  
puted to the beleuers for crystis sake the  
fulfyllinge of the lawe for vs. His right-  
wysnes and fulfylling of the lawe howe-  
erth oure vnrigh[w]ysnes and oure bre-  
kinge of the lawe: for he is the perfite ful-  
nes of the lawe to iustifie euerie beleuer:  
for whoso is borne of God/synneth not:  
vnto them that loue god/all thinges ten-  
de vnto their saluacion. **Rom. 8.** Iniqui-  
te to be purged/ is the beleuers thow  
only sayth in the death and resurreccion  
of cryst/from the malediccion of the lawe  
or perpetuall dampnacion to be delyue-  
red and to obtayne the benediccion promi-  
sed to Abraham which is eternall salua-  
cion. As Moses exalted the serpent so it  
behoued the sone of man to be lyfted vp  
on the crosse that the beleuers perish not  
but haue lyfe euerlastinge. Of the expia-  
cion of synnes read the epistle to the He-  
brewes euen the very maistres techinge  
to discern cryste from Moses. The euer-  
lastinge rightwysnes or the rightwysnes  
of worldis (after the Hebrew phrase) is  
cryste/so made of the father vnto all that  
by fayth and confidence receiue the mercy  
of god promised them in/a for crystis pas-  
sion

the euer-  
lastinge  
rightwys-  
nes.

# the ninth Chapter.

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tion and thereby onely to be saued and re-  
kened rightwysse. Thow out all pages  
of the worlde vnto the ende/haue/a shal-  
be all faythfull iustified for beleuing cry-  
ste to be their rightwysnes/holynes/re-  
dempcion and reconciliacion vnto our  
father celestiall. Abraham so beleued & it  
was rekened him for rightwysnes. **1. Cor. 1.**  
By the seruice of him/shall iustifie  
ste seruice/in the knowlege of him/shall  
iustifie many/for he breth awaye & syn-  
nes of them. The iust lyueth of his fayth  
hitherto p[er]teyneth whatsoeuer is in &  
gospell of Ioan & in the epistles of Paul  
to the Rom. and Galathes spoken of the  
article of iustificacion/with this perpe-  
tuall rightwysnes God hath sealed &  
ratified and sayd Amen to all the visions  
promises and prophecies seene and spo-  
ken by the mouthes of all the prophetes.  
So that whatsoeuer benefit helthe or sal-  
uacion God hath promised/the same the  
beleuers do aske in crystis name and ob-  
teyne it for crystis sake. for cryst was ma-  
de the minister of circumcision for the  
verite of god vnto the promises made to  
oure fathers to be confirmed. This most  
holynesse to be anoynted/is cryste which  
did no synne/to be made of god for vs the  
expiaction and clensing offrance vpon &  
altare of the crosse for oure synnes/that  
we

1. Cor. 1.

Isa. 53.

Rom. 15.

Rom. 8.

# The exposition of

2. Cor. 5. we so beleuing might be made the right  
 1. Joan. 1. wyfnes of god thozow him/of whose ful-  
 Anoynted. nces we all receyue grace and forgeuenes  
 for that loue and fauour which god the fa-  
 ther bereth vnto cryste. To be anoynted/  
 is to be sent to preche the lawe and gos-  
 pelt by the holy goest signified by oyle.  
 1. Joan. 2. The anoyntinge of preists and kinges/  
 1. Sa. 61. thym to preche/and these to se their doc-  
 tryne obserued & the transgressours pu-  
 nished/prefigured the anoynting of cryst  
 with the spirit and him to be bothe kinge  
 and preist. We maye here tremble & qua-  
 ke to see the horrible wrath of god ayenst  
 synne/for by no maner wyse might death,  
 the rewarde of synne, be taken awaye but  
 onely by the death of y<sup>e</sup> sone of man Jesu  
 cryst/nor lyfe be repared but by the resur-  
 reccion of the sone of God Jesu Cryste.  
 Joan. 6. But this holy anoynted hath god the fa-  
 ther signed and sealled (as Joan sayth)  
 euen onely cryst hath he sent that all that  
 beleue/thozow him shulde lyue euerla-  
 sting. Wherfore as the chirche before cry-  
 stis incarnacion counforted herself with  
 this promise of god/that after 490. yeres  
 the sauiour of the worlde shuld come and  
 490. yeres. reigne whyles yet the comon weall of Je-  
 rusalem shuld endure/euen so/we which  
 abyde and loke for his second coming co-  
 firme

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firm our fayth meruellously by the sa-  
 me testimonye and receyue thereby greate  
 consolacion. These infinite ryche bene-  
 fits receyued by cryst thus breifly decla-  
 red/let vs haast to the rekeninge of the  
 hebdomadis.

first in generall Daniel propouneth  
 lxx. hebdo. yet to come forth the restauring  
 of the temple and cyte and for the Je-  
 wes vnto crystis coming into flesshe and  
 so forth to the vtter destruction of the cy-  
 te/of the Jewes/& of their comon worall/  
 rites/sacrifices/cere. &c. before y<sup>e</sup> which  
 miserable destruction all these thinges  
 propheted of Cryst shulde be fulfilled.  
 Then he diuideth this hole number in-  
 to 3. speciall partes/that is/into 7. hebdo. the first  
 and into lxx. hebdo. and at last into one diuision  
 hebdo. It is iuged of some that he bega. of y<sup>e</sup> heb.  
 newith 7. hebdom. multiplied by y<sup>e</sup> ty. & into 7.  
 mes. 7. so to make 70. yeres/hauing a re. hebdom.  
 spect to these 70. troublese yeres wherein  
 the cyte and temple were so long letted  
 and hindred of their buyldinge ere they  
 cold be settled/which was thought a very  
 long tyme to men in trouble holden so  
 longe from their desyered natie lande &  
 thirsting so feruently their cytie and tem-  
 ple to be restored that they might the fre-  
 lyer/ & percyse their religion. And therfo-  
 re.

There  
 keninge  
 of the 70  
 hebdom.

the first  
 diuision  
 of y<sup>e</sup> heb.  
 & into 7.  
 hebdom.

re. Some wyters begine the accompt at  
the first yere of Tyzus / for it was an har-  
de & heuye ceason to them / all these first 7  
7. heb. 8e 49 yeres hebdomads which make. xliij. yeares in  
which last hebdom. that is in the. 46. yere  
Joan. 2. the temple was finisshed / as the Jewes  
tolde Cryste / sayinge. 46. yeaere hath this  
temple bene in buyldinge / and wilt thou  
bzeke it downe and redifie it in. 3. dayes?  
They that begine prekeninge of these. 7.  
7. hebdo. and. 62. hebdom. (which make. 483. yeres)  
& 62. heb at king Tyzus first yere / do ende it at cry-  
8e. 483. stis birthe. The aungell casteth the space  
yeres. of these first. 7. hebdom. a straight or har-  
de tyme / for because that whylis they we-  
re buyldinge their cyte and temple / they  
were so molested & assawted of their ene-  
myes lettynge and resistynge their buyl-  
ding / that they wrought with one hande /  
holding their swordis in the tother han-  
de / nether made they their moztter nor did  
other labours aboute it / but were gyfte  
with swordis hauinge weapens redy by  
them / which difficultye teacheth vs that  
the chirche of cryst with the gospell can-  
not be edified withoute lyke difficultye  
and perell to the buylders and prechers /  
the aduersaries euer resistynge with con-  
trary comandements / inhibicions & pro-  
hibicions of emprouer & kingis & greuous  
seper-

se persecucions by their inquisitors / as we  
see it this daye / so strongly letted by the  
emprouer / and popish kingis blaspheming  
the gospell with names of heresye / & the  
trewe prechers they call heretiques.

Some begine to reken from the. 2. yere  
of Darius Longimane ending the. lviij.  
hebdom. (which contain. 483. yeres) at  
baptisme of cryst being then. xxx. yere of  
age. And these men take the last hebdom.  
for the. 7. yeres folowing / that is for the. 3.  
yeres & an half wherein he preched & was  
crucified / & for the. 1. yeres and half after  
his resurreccion. Other greates lerned det & bul  
and men of sharpe and syncer iugement /  
begin at the. 32. yeaere of Darius Longi-  
th archir mane / and ende these. lviij. hebdomads the.  
lust at Crystis birthe diligently proued /  
first by the wordis of the aungell sayng:  
Ab epitu Verbi Et restituetur Hierusa-  
lem / that is / from the full accomplishmet  
of the thinge proclaimed / concerninge the  
reedifying of Hierusalem / which accom-  
plishment and full finishment of the wor-  
ke was done in the. 32. of Darius Longi-  
Now from the. 32. yere of Darius Longi-  
mane vnto the birthe of cryst be / 7. hebdo.  
and. 62. hebdo. yeres 483. which accompt  
(because p storves of the Byble here ces-  
sed by p reason of so troubleuse a captiuite  
and

The exposition of  
 and tyme) is certeynly gathered of these  
 learned men by the Grekis Olympiads  
 the most sewerst accompt and rekeninge.  
 Now after these men remaineth the last  
 hebdomade in which cryst was borne and  
 slayne and Jerusalem destroyed. For this  
 last hebdomade must needs be of a nother  
 rekeninge save they multiplied by .10. to  
 make .lxx. yeres / which space runeth be-  
 twixt the birth of cryst and the utter de-  
 struccion of the comon weall of the Je-  
 wes by Titus themprouer of Rome. For  
 the prophete by these .lxx. hebdomades reckoneth  
 from the buyldinge of the cytie to the fy-  
 nall destruccion of the same as ye shall  
 see it here playne in the text / wherfore it  
 cannot ende in any one hebdomade of .7. yeres /  
 but in x hebdomades of .70. yeres / as did the spa-  
 ce from the first proclamacion by Cyrus  
 to the finishment in the .32. of Darius co-  
 tayne lyke wyse .lxx. yeres. Also it is to  
 be noted that as y aungell beginneth his  
 accompt at the Jewes full libertie & full  
 finishment of their temple and cyte / even  
 so endeth he his rekeninge in their full ly-  
 bertie and perfite saluacion offred them  
 by cryste / and at their utter destruccion  
 for slayinge him so tently offred them.

But me thinketh / that this nomber  
 of these .lxx. hebdomades begun at Cyrus / shuld  
 not

not be so contynued / that the one and last  
 hebdomade shulde immediately folowe the  
 xlii. hebdomade. Because the aungell hauinge  
 rather a respect to the stoyres and gestis  
 done in ether of them / distributeth them  
 into .3. partes / firste geuing to the .7. hebdomades  
 the buyldinge of the cytie and temple with  
 suche difficultie / and in the seconde nou-  
 ber of .62. hebdomades he geueth the persecucion  
 to the Jewes vnder the seconde and thir-  
 demonar. Vnto Antiochum / and so forth  
 to the takinge awaye of the scepter from  
 Juda : after the which shame and obpro-  
 bry to the Jewes / he telleth them what  
 shall come to them in the last hebdomade. for  
 death and kyllyng of Messias.

And therfore he sayth: And after  
 the .62. hebdomades Messias shall be sleyn / & the  
 Jewes utterly vndone and destroyed.

That is / after the .62. hebdomades be ended  
 and the scepter taken awaye / cryst shall be  
 slayne / but not immediately / for ther we-  
 re .81. yeres betwixt the ende of the .62.  
 hebdomades and the death of cryst. A lyke speche  
 is it. That after the takinge awaye of the  
 scepter / Sylo shulde come / but not imme-  
 diately / for he came not tyll .47. yeres af-  
 ter the takinge awaye therof.

Albeit kinge Cyrus of a good hert gaue  
 them licence to departe and buylde their

cyte

Text.  
 The se-  
 cond di-  
 stribuci-  
 on of x hebdomades

## The exposition of

cyte/ yet was it not finished in his dayes  
for the good purposes of kings be oftyn  
tymes letted / for nothing can they do ex-  
cept god saye Amen. The wrath of God  
for oure synnes / is the cause that with so  
greate difficultye þ temple of god is not  
yet finished / but rather letted so cruelly.  
But yet propter Christum promissum / for  
cristis sake promised vs / it shalbe at last  
although with great difficulty and losse  
of many a good manis lyfe finished. But  
here lo / was the Jewes cytle / temple and  
all their comon weall vtterly destroyd for  
the slayinge of cryste. Let all crysten em-  
pours / kings and bishops that yet slaye  
crist in his members beware and wayte  
for a lyke destruccyon. The text hath.  
Et nihil ei / that is / and nothing to him /  
Some vnderstand it of Cryste / As this  
might be the sence / Messias shalbe slay-  
ne / and yet coulde they laye no cause wor-  
thy of death to him. Some vnderstande  
it of the Jewes as I haue translated it /  
signifyinge that because they shall putt  
him to death / they shalbe vndone and vt-  
terly destroyd. For after that full mesure  
finished of their wykednes in denyng  
and slaying their king / they shall nether  
haue any moze kinge nor preist nor ruler  
nor temple nor cyte / no they shall no moze  
be

## The ninth Chapter.

162

be called the peple of god. For they cryed  
and denyed him to be their king / sayinge:  
We haue no kinge ouer vs / but the em-  
prouer and therfore it foloweth.

For there shall come a mighty ar-  
mye of the emprouer & destroye both their  
cytle and temple. yea / their destruccyon  
& ende shalbe as it were with a diluue.  
And after the bataill their shalbe an vt-  
ter perpetuall vastitude and destruccyon  
of them.

Text.

Diluue  
is nohes  
floude.

So / they refused their owne kinge cryst  
for the emprouer / sayng: We haue no king  
but the emprouer / and now see how benefi-  
ciall the emprouer was to them: lyke wyse  
oure spiritualtye this daye refuse the go-  
spell and cryst geuing bp their auctorite  
pouze and goods to emprouers and kingis  
to defende their kingdome. But in shorte  
space shall ye see their seclarc emprouers  
and kingis serue them worthely as Titus  
and his host serued the Jewes / their cy-  
tle and temple. He compareth their mise-  
rable destruccyon to the floude of Nohe.  
For very fewe or none of the Jewes were  
left in Ierusalem so destroyd / but all were  
slayne or famished or dyed of the stinke  
and pestilent corrupcion of their dead in-  
numerable carcases or els carryed awaye  
captined as a Beheement floude carryeth

v.ii. all

A moni-  
cion for  
keisar &  
kingis.

The expositiō of  
all awaye with it. For very hard sharpe  
and bitter was that consuming siege and  
storme. The Romas with many / ofte / and  
diuerse assawtes bete downe the Jewes  
miscrably / & after the batailes were done  
there remayned a perpetuall waste & de-  
solacion. For neuer after was it / nor shall  
their Leviticall preisthed nor their kingdō  
of Juda / nor the policie and comon weall  
of Moses nor cytie of Jerusalem be re-  
stored. But as I say / Jeremie / & see sayd:  
After that calamitouse destrucciō / shulde  
the gentils be called the peple of God /  
which embrace the gospell as it is wyrtē  
Rom. 9. & 10. Playne it is the Jewes of-  
ten after this destrucciō to haue ~~been~~ en-  
forced to redifye and restore their comon  
weall of Moses. For in the tyme of Adrian  
emprour they gathered them thither a  
great multitude inuadinge p lande with  
armoz. But Adriane puttyng them to  
flyght destroyed many of them. After that /  
Juliane the apostata / for the hatred he  
bore to the crysten religion / graunted the  
Jewes licence to redifye their cyte & tem-  
ple. The worke was begunne and much  
monee gathered to performe it. But with  
many terrible erth quakes and flammes  
of fyre oute of the foundacion / the edifi-  
cacion was throned downe and much pe-  
ple

the nienth Chapter. 163  
ple slayne with the stones & tymber fal-  
ling vpon them. Also Nazianzene telleth  
that their clothes were wondrously stay-  
ned thik with red figures of the crosse /  
as it were with blode imprynted in their  
clothes / wherfore the Jewes thus afrayd  
with these celestiall wondrous signes  
left their worke and fled from the place.  
For god had decreed their policie neuer  
more to be restored. God wold haue the ex-  
ample of his wrath sene of all the genty-  
les to monissh vs therby / & that he wolde  
horribly and terribly punissh and plage  
the contempt and crucifyinge of his sone  
(he is yet dayly crucified afresh among  
the papists) He will also that Moses ca-  
mon weall be buried with Moses nomore  
to be sene nor knowne / lest the opinion &  
fayth in their ceremonies and rites be cō-  
firmed / men beleuing to be iustified with  
the Jewes by their rites / ceremonies /  
workis and tradicions.

Also one hebdomade shall confir-  
me the couenant made with many men. The 3d  
And the middis of this hebdomade shall  
abolishe and abrogate sacrifice and ob-  
lacion. Text. Tributiō  
into one  
hebdom.

Here he attributeth to the hebdomade the sa-  
me thinge that perteyneth to cryste. For  
crist in this hebdomade confirmed his testamēt  
p.iii. and

The exposition of  
 a covenant (as Paul disputeth) it largely  
 to the Hebrewes) by his death a sacrifice  
 once for all a for ever sufficient. This one  
 hebdometheth from the birth of cryste vnto  
 to the destruction of the cytle/conteyning  
 lxx. yeres. In the middis of this hebdometheth  
 that is in the .34. yere of crystis age the  
 Jewes fulfilled the mesure of their wy-  
 kednes by kyllyng him/and so were they  
 worthely relected. This hebdometheth the an-  
 gell diuideth in the middis geuinge the  
 first half to cryst preching and suffering  
 and to tother half to the peple and cytle to  
 their sacrifices a rites all to ceasse a be  
 abolisshed. For himself hanging on the  
 crosse sayd that all was ended / and en-  
 clined his head and yelded vp his spirit/  
 which done/the Beyle of the temple was  
 kut in sondre from the hyghest to the lo-  
 west parte/ that by these woundrose sig-  
 nes god wolde testifye to the herdnecked  
 Jewes by the host and oblacion of his so-  
 ne all the figuratiue sacrifices now to be  
 ceassed and gone. Well therfore sayth the  
 angell: In the middis of this hebdometheth  
 ceasse the hostes and sacrifices. But this  
 thinge wolde not the Jewes beleue/but  
 went on styll with their wont and som-  
 tyme holy (but now vnlawfull and to be  
 abhorred) sacrifices to be offered. And p  
 Holy

the nienth Chapter. 164  
 Holy men which thus preched they perse-  
 cuted and banisshed a many they slewe  
 for this so soden a gospell and new ler-  
 ning as do our phariseis. But yet did god  
 by his long pacient suffrance call them to  
 repentance/by all the reste of this tother  
 half hebdomade/euen .35. yeres folowing  
 yea and with threatenings he wold haue  
 frayd them from their conceyued pertina-  
 te styffe malice/but all was in vayne/as  
 ye see it lyke wyse this daye wherein we  
 haue had lyke warnings these .20. yeres.  
 Here also maye ye see the figurall temple  
 and cytle corresponding the Verite/for as  
 that materiall temple and cytle were buyl-  
 ded in those first .lxx. yeres next after p  
 captiuite/with so grete difficulty ~~and~~  
 euen so in this last hebdometheth conteyning also  
 lxx. yeres/was the very cytle and tem-  
 ple of Crystis bodye the churche with as  
 grete perell and difficulty buylded and fi-  
 nished by his death in the middis of this  
 hebdometheth as himself in p middis of this heb-  
 dometheth declared it saying: destroye ye this tem-  
 ple/a in .3. dayes shall I reare it vp agene  
 And I say .53. confirmeth p same/saying:  
 With the perell of his owne lyfe shall he  
 fynde ryches. Cryst begane to confirme  
 a stablishe his couenat when he begane  
 to preche his gospell adding the testimo-  
 nies

Beware  
 within  
 these .15.  
 yeres to  
 come .15.  
 yeres to  
 come.

The expostion of  
 ntes of the lawe and prophetis to confir-  
 me his doctrine. And when he was risen  
 he begane his eternall kingdō declaring  
 himself to be the geuer of rightwysnes &  
 lyfe eternall/he sent his Apostles to ga-  
 ther his churche out of the gentyles/and  
 endued them with his spirit whom he  
 sanctifieth gouerneth and endueth dai-  
 ly with eternall lyfe light knowlege and  
 withe his rightwysnes. These the very  
 proper workis and benefits of cryste/the  
 aungel calleth the confirmation of his co-  
 uenant/euen the fre forthgeuing of his  
 so plentiful promises which were made  
 to the fathers and prophetis as saith Je-  
 remie. 31. Beholde p̄ daies shall come & I  
 shall smyte by a new couenant in the hou-  
 se of Israel: I shall geue my lawe into  
 their hertes and be their god &c. Here let  
 euery godly reader remember & by faith  
 set holde vpon this swete couenant and  
 promise of god in cryste acknowledging &  
 thankis these so ryche and comfortable be-  
 nefits/euen the deliuerance from syn de-  
 ath and hell/and the remission of synnis  
 in crystis blode with lyfe eternall geuen  
 vs in cryste for his deathes sake.

In the middis of this laste hebdom. I  
 shall cease hoste oblations sacrifices and  
 all rytis and cere of the iewes. Whiche

pro

the ninth Chapter. 165  
 prophete. Whiche moste sorrowful and lamē-  
 table voice to the iewes and to vs yetig-  
 norant of this one alone for all sufficient  
 sacrifice of crystis bodye once for all and  
 euer offred by for our synnes/and yet stan-  
 ding gazing vpon our decent cere/a lau-  
 dable rites/yea we had leifer our throtis  
 torne oute then to lese any one & the leste  
 of these begerly cerem. & wold rather set  
 all the worlde together by the eares and  
 shed innumerable innocentis blode then  
 one lowse tradicion. or a romish rite  
 shuld be taken from vs. The iews recei-  
 ued their cere. and rites of god, approued  
 of the prophetis & fathers a longe tyme.  
 And yet here be thet constantly decreed  
 of his aungel & cryste/and wryten of dant-  
 el to ceasse and to be abolisshed for euer.  
 If these rites and cere. of godis owne ma-  
 king be propheted by the mouth of God  
 to cesse/where shall our papistis aperce-  
 with what face dare thet come before cri-  
 ste/which dare institute and make vs the-  
 se newe rites/articles/cere. and dirty tra-  
 ditions out of theirown idle brains/sta-  
 blissh them with kings actis/and princes  
 polities/defende them with fyre & swer-  
 de and maintayn them with mischels and  
 murther/garnisshing them with idle sig-  
 nifications titles of laudable and decent  
 names

The exposition of  
 names: What shall ye then say (oh wret-  
 ched arrogant Anticristis: what shall ye  
 say to god telling you playnly by Gabriel  
 that he wolde haue his owne then aboli-  
 shed for euer: Dare you set them vp/and  
 god almighty saith I wil pluck the down:  
 Dare you maintain your own sinful cere-  
 monies superstitious rites with swerde &  
 fyre/ & he saith I wil put down my nown:  
 For this arrogant exalting of your sel-  
 ues ayenst the most highe god/so/the bre-  
 ath of his mouth now slaythe you. The  
 heuicy heapis of his hotte indignacion is  
 powerd forth vpon you and vpon all em-  
 pꝛowes and princes ruled by your wiked  
 counsels/one to destroye another by cruel  
 batail. Oh wretched Bepers whelpis &  
 sinful sead serpentyn/ who may shew you  
 to auoid the heuicy wrath of god now co-  
 men ouer you: If you beleued that cryste  
 were come and had suffred dethe/so wold  
 ye beleue that in that oblacion of his bles-  
 sed bode on the crosse / he had ceased &  
 abrogated all rites cere. &c. were thei ne-  
 uer so decent and laudable. But as the ier-  
 ws beleue it not/ & therfore hold thei the  
 still/ euen so beleue you it not/ and therfor  
 set you vp so boldly and cruelly your Ro-  
 mist dampnable rites &c and ye defende  
 de them with the seculare policies perse-  
 cuting

cuttinge the contempners/ & ye slaye the/  
 which is the most dampnable drift of al.  
 well. It foloweth in the text.

And the destroyer or waster shal-  
 be set vpon the wing or pinnacle of abomi-  
 nations. And the wrath of god shal dzope  
 downe vpon them destruccion tyll all be  
 destroyed and vtterly consumed.

Here is to your miserable end for your  
 abominable idolatrye, sinnes and super-  
 sticion/ was this onely written for the ier-  
 wes: No no/ it was and is yet written for  
 our Anticristen pestilent papistis ouer  
 whō this heuicy ende of the world is now  
 comen. Consider it therfore (my lordis ye  
 bisshops) and vnderstande it/ if ye can. Cry-  
 ste alleging this verse added/ who so read  
 it/ se whether he can vnderstand it. And if  
 ye can vnderstande it/ then you that lost  
 yourselves to be the churche and be not/  
 flye vnto the hellis/ flye to the highe and  
 mighty seculare empꝛowes & kingis yea  
 and to the turk to/ rine vnder their myn-  
 ges for refuge. Beue vp your spirituall  
 powꝛ possessions titles dignities and au-  
 torites benefices and bisshoprikes to/ that  
 thei with swerde might defende you. And  
 you that be now aloft in your pontificali-  
 bus in your palacies towers & house top-  
 pis / descende not to carpe awaye your  
 euil

The expoficion of  
euill gotten goodis / for there be greedy way-  
ters enowe to take themſp. Belyke this  
is a ſorrowful ſigne of a miſerable ſwyft &  
ſoden flyght. Beware my lordis for þe ba-  
ner is ſprede & the ſigne ſet vp in all your  
dioces and churches / flye now if ye lyſt.  
The Jewes / after cryſte had thodred this  
threating at the had but 40 yeris war-  
ning to flye and to auoid the thonder bolt  
by repentance. But I cannot promiſe you  
ſo longe a daye no not 14 yeres to auoid  
this imminent plague: But geue me leave  
to conſter you this laſte Verſe.

Text.

**Et ſuper a lampinnam** Vel portam  
obominationum Baſtator erit Vel ſtabit.

That is to ſaye. And vpon the winged  
cherubims / pinacles / & gates of the abo-  
minacions ſhalbe ſet vp abominable de-  
ſtruccion. Why: Dare the aungell call  
the holy wingis of the cherubims and pi-  
nacles, phanes and dozes of the holy tem-  
ple / abominacions: yea truly for after he  
had aboliffed his ritte & ſacrifices ther-  
in, by cryſtis dethe and yet wold the Jewes  
contrary to his will vſe them there ſtill /  
he abhorred all their leuitik miniſtracion  
in it. And therfore he permitted pylate to  
procure the ſigne of their preſent abomi-  
nable deſtruccion to be ſet vp (at that not  
wout the biſhops great ſtewt) on every  
phane

phane pinnacle and porte of the temple /  
yea and vpon the moſt holy (as ye wolde  
ſaye) highe altare as vpon the winges of  
cherubims ouer þe arke of gods teſtamēt  
Caligula did ſet vp his image. But what  
was this abominable ſigne of their de-  
ſtruccion: Verely a golden ſplayde egle  
euen the emperours armes of Rome with  
their owne images euen þe preſent token  
of the wrath of god / ſignifyinge the Ro-  
mans to come ſhortly / and miſerably to  
deſtroye temple and cytte with all their  
comon wealt unleſſe they repented & en-  
braced cryſte. In every place pinnacle, pha-  
ne and vpon every gate (as ye ſe images  
& pictures in our churches euen the abo-  
minable ſignes of a lyke deſtruccion) had  
they ſet vp the baners of Tyberius and  
images of Caligule the emperours, which  
only were not the ſignes of theſe abomi-  
nable deſtruccion / but alſo all the falſe  
worſhiping is ayenſt cryſtis precepts we-  
re the ſame ſignes to. But wherfore did  
pilate and the biſhops procure them the-  
ſe abominable baners and images: Vere-  
ly they knewe that they had putt Cryſt to  
death vnlawfully as pilate himſelf con-  
feſſed it / wherfore they were afraid leſt  
his innocēt blode wolde be anenged and  
required at their handis / & therfore to be  
deſer.

The shames  
shiftis &  
signes of  
oure spiri-  
tuals  
owne de-  
struccio.

### The exposition of

defended/they (as now do all sicke lyke  
combrouse conscienced clerks and bissho-  
pes/by settinge vp of these their baners  
and images of the emperours and kinges  
contend and sieve to gette their fauour/  
but all was in vayne. For vnder whose  
wingis they thought to haue socour/euen  
of the same wingis were thei cleue wypt  
away & destroyed: the spiritualtye thought  
to obtaine the emperours & pylates fauour  
by this means that they might with an  
euyl conscience yet at the lest wyse defende  
and escape their murtheringe of cryst  
and to cōtynue in persecuting & slayinge  
his apostles banishe their doctryne and  
hold styll their owne synfull cerem. rytes  
& almaner idolatry/ but it helpt them not.  
And haue not oure papistis set vp thessa-  
me secular wingis and images in their  
chirches: haue they not now made & set-  
te vs vp newe articles of oure fayth & vn-  
derpopped them wth the emperours swerde  
& policie of þe realme: haue thei not thrust  
in ayen all popish rytes/tradicions/sacra-  
ments/~~misses~~/matens/diriges for their  
dead/processions/praying to postes/to sto-  
nes/holy water/saltc/false innocacions  
with an hole rabblement of significatōs  
and signes of an abominable desolacion:  
haue they not put forth their pestilent bo-  
kis

### the ninth Chapter.

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his of their owne necessarye doctrynes/  
articles and institutions vnder the em-  
perours and kingis wingis: Haue they  
not tormented and combred many a cry-  
sten conscience with their forbidding the  
reding of the holy Byble compelling men  
to their ~~misses~~ to receyue & beleue their  
sacraments to geue grace/and men and  
women to lyue in perpetuall burnings/  
& violently deuorsinge lawfully maryed  
persons: yea they compest men to idola-  
try and prophane the lordis holy souper.  
The place of prayer and preching ye pol-  
lute with idols and yet compel ye men  
thither come to knele downe to crape to  
kisse & to praye. Now tell me by your faith  
defende ye not all these execrable abomi-  
nable signes of your owne destruction:  
These these be þe very abominable signes  
of your vtter fall and desolacion whiche  
your selues haue set vp in the holy place &  
temple of mens hertis that shuld be the  
temples of god and also in euery chirche.  
Of these execrable abominacions cryste  
sayd when ye see them stande in the holy  
place/thē take hede and beware. For the  
heuey destruction is at hand. Wherfor so  
soderly fyll downe all these abbies: Vere-  
ly for because/their abominable idolatry  
in Messes images pelgrimages shynes  
and

The exposition of  
and their execrable superstitious rites  
and cerem. and their chosen holynes in  
fylthey bowes and dampnable hypocri-  
sie stode in þ place where they ought not  
to haue stonden. And therfore there dro-  
ped downe vpon them so miserable a per-  
petuall destruction euen the signe of go-  
dis heuery wrath. Et super alam. And yet  
vpon the wyng. Loke therfore (my lordis)  
vnder whose wyngs and tytle ye yet per-  
secute and haue shed so miche innocent  
blode/vpon whom ye farther poute actis/  
articles/enstruccions and institucions/  
for it foloweth. Abominaciones desola-  
tionum. That is/when ye see these exe-  
crable abominacions koured and defen-  
ded with so mighty brode wyngis of the  
seculare armes/as though thete dirst no-  
man say nor wyte/reascyn nor do/nor cy-  
phre ayenst them/then be ye fower of a so-  
den irreparable miserable destruction.

Et vsqz ad consummationem dis-  
finitam stabit ira dei super vastitatem  
preuentem.

That is/vpon these abominable de-  
structiones or waastinge abominacions  
shall þ wrath of god droppe downe tyll all  
be vtterly destroyd as it wete with the  
floude of the lordis indignacion. He com-  
pareth this heuery desolacion to þ diluue

or vni-

# the tenth Chapter.

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or vniuersall floude of Nohe. For they  
shalbe so vtterly destroyd with this Ro-  
mane floude that felde or none shall put  
vp their headis as it were aboue the wa-  
ters to escape. Out of the Egyptiake and  
Babylonyk floudis of captiuite the Je-  
wes once escaped/but in this Romane di-  
luue thet all perished as did pharaoh  
his hoste in the muddie reed/or sedgie  
sea. And as the diluue drowned nat the  
worlde in one daye/but at last when the  
hyllis were all koured/all were drowned  
euen so did not the Romans at once law-  
te and bataill destroye the iewes but thet  
were vexed long and with many stormes  
slaughters besiegis sedicions/affliccions  
fampyns/pestilences and conspirisons by  
xxvj. yeres/a then in the ende of the ba-  
tall whē god had thus/perc by pere drop-  
ped down his wrath vpon them/he powe-  
red forth as it wete the vniuersall floude  
of his wrath vpon them/euen his ven-  
geance/for all the shedding of the iust blo-  
de of the prophetis/of cryst his owne so-  
ne/and of the Apostles/to declare openly  
to the reste of the Jewes and to vs/that  
he had sent his promised Messias/which  
fulfylling the lawe concluded oure reli-  
gion within the lymittis of fayth & loue/  
all the ceremonies of the temple both sa-  
cred

The exposition of  
ered and carnall abrogated. And therfore  
astir their kingdome and preishod were  
once annulled/it behouued not one stone  
vpon another nor vestige of the temple  
to stand and remaine.

Now therfore are we by this the times  
miserable destruction taught & warned/  
that where so euer we see images/altars/  
misses/men's sacraments/rites/cerem.  
traditions/yea and men's acts and ar-  
ticles stande in the churches/red and pre-  
ched out of the pulpits in stede of the go-  
spell/the sacraments of god there prophane-  
ned and abused of prodigious vicious  
papists and anticrists / there be ye cer-  
tain to stand by the very signes of a lyke  
vengeance shortly to be powered forth  
vpon the same regions/cities & churches.  
flie ye therfore now premonished out of  
such regions and churches as did the A-  
postles at this prophetic of Gabriel out  
of Judea into Galile/ lest ye perishe of  
the Turke as did the Jewes/destroyd by  
Titus.

**T**hese three last chapters hang so to-  
gyther that this. v. chap. maye be  
called the pface into the. 11. & 12.  
chap. In the which astir the battail of  
good & bad aungels for their prouinces/  
ther is treated a pronostication shewing  
merue.

incruelouse things from the thirde yere  
of Cyrus vnto the worlds ende/whiche  
things it profiteth muche the godly to  
knowe before they shall come.

**I**n the thirde yere of Cyrus king of Pers.  
the Perses/there was a certayne verite  
shewed vnto Daniel called Belshazar/  
and it was a verite concerninge a greate  
hyghe mater/whiche thinge he perceyued  
and vnderstode right well by the wordis  
& vision. But in that tyme I Daniel was  
so heuey by three hebdomads of dayes that  
I ate no delicate meates and nether flesh  
nor wyne came into my mouth/ nether  
did I anoynte my selfe with any oyn- 21. dayes  
ment vntill these three hebdom. of dayes  
were ended.

Here Daniel turneth bak to the. 3. yere  
of Cyrus/wherby ye see the heuey face of  
the church of god. For those so ioyfull ty-  
dings conceyued by Cyrus proclamacion  
of their returne and buylding of their ci-  
te were now turned into great sorow and  
heuynes. For Cyrus perchance now go-  
ne farre of to wage battail with the Sci-  
thians (his wyked sone Cambyses left in  
his stede) there went forth from Camby-  
ses a contrary commandement. That the  
times shuld cease buylding their temple  
and cite. Cyrus faught vnhappely & was  
y. ii. slayne

The exposition of  
 flayne. Cambyses reigned. 6. or. 7. yeres.  
 It chaunceth in þe court to be many mu-  
 tacions / good men be there often exclu-  
 ded or els pressed w<sup>th</sup> heythen supersti-  
 tions. And wyked rulers being euer eni-  
 mies to the trewe doctryne are called to  
 bere rule. Daniel now lamented the ab-  
 sence and fall of king Tyzus. He was syke  
 and sorowfull to se the name of god reu-  
 led / but greatly it greued him to see the  
 weaknes and perversenes of the Jewes /  
 of whom many casted away all hope of þe  
 restoringe of their citie and temple / thin-  
 king themselves to be seduced of the pro-  
 phetis and of Daniel to. They had now  
 casten away gods promises / nother ther  
 were / which although they did not utter-  
 ly despayr yet they counseld their compa-  
 ny not to retorne / but tary for a moze tran-  
 quilite shorning them that were so haste-  
 ly gone home before. In what ang<sup>r</sup> sorow  
 and perils the Jewes were from this ty-  
 me tyll Darius Longi. began to raigne /  
 which was. xl. yeres / the story of Esther  
 declareth which was done in Darius Al-  
 hassuerus raigne father to Darius Longi-  
 man / a next king rainging after Cam-  
 bysen & Smerdem / which both were eni-  
 mies to the Jewes and to their religion.  
 Thus after so loyouse a beginninge thete  
 folo.

comp. in

When þe  
 storye of  
 Esther  
 was  
 done.

Tyzus.  
 Camby.  
 Smerd.

the tenth Chapter. 171  
 folowed a sorowfull successe. Some of the Alhassae-  
 lemes preferring their owne ease and id- Darius  
 lenes aboue their religion / were wode w<sup>th</sup> Longi.  
 indignacion distractinge the myndes of  
 other / and perswaded them to not beleue  
 their prophetis / and thus they troubled  
 daniel and other good men mynded to re-  
 turne. Sicke is the fortune that abydet  
 the good pastors and trewe prophetis.

Here haue ye the image of the churche  
 whom god willet both to be exercised  
 & whetted w<sup>th</sup> afflictions and also pa-  
 ciently to abyde their delyuerance. Wether  
 shall oure delyuerance come so to passe /  
 nor by sicke meanis as we coniecter. For  
 oure delyuerance is decrede and gouerned  
 of gods infallible foresight / which nomas gods in-  
 pollite nor swerde maye nether let nor fallible  
 preuente / but it shall so come to passe as prou-  
 god hath decreed by his immutable prou- dence.  
 dence. For all the impedimentis by Cam-  
 byses and other tyll Darius Longi. came  
 were so decreed of everlasting forefere of  
 god. By this vis<sup>ion</sup> was daniel and other  
 good men comforted in those troublous ty-  
 mes / and we be thereby also premonished  
 of the present mutacions of empyres and  
 kingdoms & of lyke calamities and de-  
 struccions which drawe faste vpon. Da-  
 niel was now nyet an. 100. yeres olde /  
 y. lxx. and

The expofition of  
and fyke for this fayde sorowe.

Text.  
Tygris  
so called  
of his  
swift-  
nes.

In the .24. daye of the first moneth  
I was by the gret ryuers syde called Ty-  
gris. And when I looked vp / I sawe a man  
in a whight linyne besture whose loynes  
were gyrt vp with glistering gold / whose  
bodey was beutifull lyke a violete or ia-  
cynth / his face lyke lyghteninge and his  
eyes lyke a burninge lampe / & his armes  
and feete so bzight as any poliffed steell  
and the voyce of his wordis as it were  
the beheiment noyse of a multitude.

Now daniel describeth the tyme & pla-  
ce of this counfortable vifion and also þ  
face & estate of the persone sene. For god  
wold now conforte henye daniel / and not  
only of the mutaciōs of the empyres to  
come / but also of the calamities now pre-  
assing vpon the tēwes before crystis co-  
minge / & make them for this cause more  
certayn: that therof their posterite / & we  
might lerne with feare to call vpon oure  
zelouse God / and in fayth wayt fore oure  
sauour cryste. This firste moneth is Mi-  
san / oure marche / wherein thel celebrated  
the memoziāll passouer lamb in the remē-  
brance of th:ir deluyeraunce out of Egypte  
The man whom he sawe was crist / whom  
hereafter he calleth Michael and the so-  
ne of man. A lyke descripcion is there of  
him

him in the Apocal. 1. Wherof as some for-  
mes be terrible / so be some of his parties  
pleasant and counfortable to beholde as  
both the psal. 44. & Isay. 11. describe him /  
teachinge vs that cryst according to his  
lawe and gospell / is with his gospell to-  
conde and plesant to all godly men / & ter-  
rible and fearfull with his lawe vnto all  
þ vngodly. And therefore is he thus payn-  
ted of the prophetis. His sight to beholde  
is fercfull to them that shall wissh the  
hills to fall vpon them to couer them from  
his countenance. And mighty and terri-  
ble is that same his voyce and breath of  
his mouth which slayeth the vngodly.  
Thereste of his body described is plesant  
and toyouse to beholde to the beleuers.  
His whight besture & so to be a man mor-  
tall thereby / signifieth him / as daniel he-  
reafter saith / to be made whight with his  
crosse & passion / to enter into his gloze.

But I daniel alone sawe this vi-  
sion / and the men beinge with me did not  
see it / for they were smyten with so great  
feare that thel fled awaye and did hyde  
them. I therefore abyding there / alone did  
se this great vifion / but my strength was  
all gone from me / & my beutie & colour was  
turned into deformite. All my strengthe  
was banished awaye.

Text.

So here ye see the wyked to not knowe  
cryst / & therfore to flye from him for feare;  
and yet he callcth all men to him promi-  
sing to refresh them and to take all bur-  
**Mat. 11.** dens and heuie feare from them. But the  
belcuers heare and come to him and tary  
styl with daniel by him / thei see him & be  
illumined of him / albeit at firste whylls  
thei be vnder the lawe / thei fele in them-  
selues no strengthe to fulfyll it / but they  
set holde by sayth vpon crystis fulfylling  
chalengynge it for their owne. To you  
therfore (sayth cryst) is it geuen to knowe  
**Mat. 13.** these secreete visions and mysterles / but  
**Luk. 8.** to other flyers awaye thei be derke rydels  
and obscure parables.

**Lept.** Furthermore I hearing the voyce  
of his wordis / as I had bene oppressed  
with sleape / was casten downe groueling  
vpon the earth. And so / with his hande  
he touched me / lyfting me vp yet creping  
on my knees and palmes of my handis.  
And he sayd vnto me: Daniel which art  
so desyerouse of thinges to knowe them /  
take heed to the wordis which I speke to  
the / & stond styl in thy place / for now am  
I sent vnto the. And when he had tolde  
me this / I stode vp tremblyng. But he  
sayd vnto me: Daniel / feare not. For in þ  
first daye that thou applyedst thy mynde

to

to vnderstande and humbledst thyself be-  
fore the god / thy wordis were herde / & for  
thy sake am I comen. For the king of the  
persies resisted me. 21. dayes. But so / Mi-  
chael one of the cheif princes came & hel-  
ped me / and I was there left with þ kin-  
ges of Persie. And am comen to the to tell  
þ what shall come ouer thy peple in þ la-  
ter dayes. For this vision is extended &  
continued into long & many tymes. And why-  
les he thus spake with me I caste down  
my face toward the grounde & spake not.  
And so / one lyke the sone of man touched  
my lippes / & I opened my mouth & spake  
sayinge to him that stode before me. Syz /  
thorow this apparicion all my ioyntes  
tremble / and my strength is gone from me.  
But how maye the seruant of this my lord  
speke with this which is my lord?  
euen now am I destitute of my strength /  
and I am so febled and faint that I can-  
not take my breath. And then a gene this  
man touching me counforted me / sayinge:  
Be not a frayd man so full of iust desyres  
peace be with the / & all feare set a part / be-  
of good chere. And whylls he thus spake  
with me / I was well strengthened & ca-  
me ayen to myself sayinge: Say on (my lord  
de) for thou hast counforted me. And then  
he sayd: knowest thou not wherfore I am  
comen

The exposition of  
comen vnto the / & wherfore I must retur-  
ner. Now verely will I retourne to fight  
ayenst the prync of Persie. For the prin-  
ce of the Grekis came thither as sone as  
I was gone thence. But I shall tell the  
the trewth to come as verely as it were  
wryten / for there is none to helpe me in  
this mater agaynste them / but Michael  
youre prync.

The worde of god  
hūbleth the hear-  
ers.  
Daniel hearing this voice / & then thus  
to fall downe domme ferefull and breath-  
les signifieth the powr of gods worde to  
humble and cast downe the hearers being  
neuer so good / and muche more the aduer-  
saries therof. For the synfull fleshe hea-  
ringe the iustice of god cannot / but trem-  
ble and feare / which thinge Israel well  
figured when god spake the lawe to them  
But god wold haue sicke hearers as was  
daniel / as he sayth by his prophete I say.  
Whom behold I but sicke as be troubled  
and tremble at my word. But Cryst is  
the most perfitt full ioye with the gospel to re-  
toy of the fresshe sicke delected persons with his  
preceptis / as it is clere by the text saying  
Michael not onely to helpe the aungels  
fighting for the faythfull / but also to con-  
forte daniel / to touche his lyppes saying  
I am present for thy sake / oh most best be-  
loued man / full of iust desyers / heare ther-  
fore

# the tenth Chapter.

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fore / stond by / haue prace and be of good Micha-  
confidence and chere. For this Michael el is cry-  
here described lyke the sone of man / prin-  
ce and leader of the Jewes was the very Angles  
sone of God of whom sayth the psal 113. & not sat-  
Who is lyke the lorde our god? And albe tes ar p  
itt he aungels be the seruing spirits to p keepers  
chosen and most faithfull keepers of our of p faith-  
bodies & sowles / yet do thei not say noz do ful.  
any thinge without cryste by whom thei  
were created / and therfore the aungell he  
re saith / nō to helpe him / no not p saints  
to ouercome the prync of the persians is  
is the deuill / but onely Michael. This  
is confirmed by the storpe of Iacob saing  
that he was conducted in his iourney by  
the aungell of god / euen cryste and by him  
delyuered from all euil. He is therfore cal-  
led Emanuel that is the lorde euer pre-  
sent with vs that fere and beleue in him is p aun-  
For Paul willetth him to go from al wiked-  
nes whiche calleth vpon crystis name. god ema-  
Wherfore if we will in this vale of tea-  
ris / be taught / animated and defended of  
this Michael the leader and capitain of  
Israel / let vs fere and call vpon cryst one-  
ly with daniel / let vs fight ayenst all syn-  
ne and pray to this owr preseruer and de-  
fender Michael / that he wolde destroye  
the workis of the deuill. The officers of  
eul gels.

Gen. 28.

Christe  
is p aun-  
gel of  
god ema-  
nuel.

Jasay. 7

The of-  
fice of e-  
uill aun-  
gels.

The exposition of

cuil aungels is to trouble & to sette king-  
doms together by the cares/as ye see the  
to haue done it euen these dayes by their  
impes the pope cardinals bisschops & pret-  
stis in euery realme and in the empyre/&  
to encense the vngodly ayenst the chris-  
ches and worde of god/as here the text  
telleth the prince of the persians to resist  
and to fight ayenst the good aungel. And  
when the good aungel was comen awaye  
then came the prince of the grekis. The  
bataills betwixt good and euil spirits co-  
siste either in disputinge or by some other  
spirituall powr/as ye here see it. For the  
good ad princis of the grekis and persles were de-  
uils sterling by sedicions and persecucions  
in Grece and persie ayenst all godlines.  
In Persia the deuill stered by yonge cam-  
bysem with his courtiers and also Daril  
Ahasuerum/inflaming them one after  
a nother to destroye the iewes and dani-  
el with all the religion of god/and in the  
same tyme in Grece thei stered by sedici-  
ons and bataill. The grekis because thei  
excelled in wite & ryches/the deuill ste-  
red them by ayenste cambyses and were  
iwyse ouercomen by Cyrus dayes & brought  
into an heuy seruitute & therfore thei se-  
ditionously resisted the persles.

And this daye the deuill/in all the king-  
doms

the tenth Chapter.

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doms realmes and regions of the worlde  
incenseth the vngodly ayenst the gospell  
and to persecute the confessours of gods  
worde. For the same prince of the persles  
grekis and of all the worlde in all ages &  
especially in this laste age troubleth be-  
geth persecuteth & laboureth to destroye  
the chyrche of cryste and all comon wea-  
lis. Wherefore god suffreth the good aun-  
gels often tymes to haue the victorie of  
the cuil/that peace might reigne vpon e-  
rthe and the godly to haue a breathinge  
tyme to resse them. Whilis I came to the  
saith the aungel/to tell the what is de-  
crede to come and written concerning the  
crosse and persecucion to continue into  
so longe a tyme I did myne office to cert-  
fy the & all godly men warninge you be-  
fore of these persecucions that when thei  
come ye shal not feare the trwthe but rather  
to dye then to renue cryst. And where the  
aungel saith/he had faughten with the  
prince deuill of persye/and as soon as him-  
self was comen thence/the prince deuill  
of the grekis to come thither to make trou-  
ble: he sheweth that god by aungels defen-  
deth bothe kingdoms and chyrches: so  
that althings be so longe safe/as thei be  
of good aungels defended from the euil  
let vs here be comforted with these wor-  
dis.

The deu-  
ill euer  
trou-  
bleth  
chyrches  
& kinges.

Joan. 16

The ba-  
talls of  
good ad  
bad aun-  
gels.

The exposition of  
 dis. That the euerlasting worde and so-  
 ne of god with his aungels be euermore  
 present with his churche in all oure afflic-  
 tions and persecutions to helpe vs / to  
 thrust away the deuyl with all his im-  
 pes yet persecutinge and to destroye his  
 workis / let vs patiently tarye for his hel-  
 pe ayncst these deuylly the vngodly per-  
 sons runninge and rovinge in euery place  
 enforcing with the Turkes and antichri-  
 stis power to skater and destroye Christs  
 churche. yea & prince of this worlde flyeth  
 vpon vs with a more present destruction  
 and crueller armore / euen with the negli-  
 gence and tyrannye of emperour and kin-  
 ges / and bloody bisschops which shulde de-  
 fende & noureshe churches. He assauteth  
 vs with mischeuous mylke wittes & sub-  
 tyle sophisters and popis lawers incen-  
 sed of the serpentine sathan to sowe & con-  
 firme false doctrynes and deuyllysh opi-  
 nions. But he which with his aungell  
 crist koured his peple in the reede sedgite  
 sea & in the wildernes / he that defended  
 Josue / Bedeon / Samuel / Dauid with all  
 his faythfull peple / and as Iacob sayd /  
 the aungell which hath delyuered me out  
 of all perils / moughtlesse and defende  
 vs these his chyl dren. Let vs remember  
 that god hath geuen vs his aungels and  
 cryst

the eleuenth Chapter. 176  
 cryste also in commandement to kepe vs  
 in all oure wayes / for the aungell of the  
 lorde bulwarketh round about them that  
 feare him and delyuereth them. Sith god  
 sendeth his aungels to kepe his churche /  
 let vs the lesse feare the perils of oure  
 bodys / or any pouerty whyles we iustly  
 apply oure callings. ~~The~~ miche be sayd  
 into the two chap. folowinge. Now to the  
 kingdoms in which the aungell proph-  
 ceth the persecutions of the Jewes to  
 draw nigh and to come ouer them in p. 62.  
 hebdom. before cryst the sauour be borne  
 and also of the persecutions which shall  
 continew from the birth of cryste and de-  
 struction of Ierusalem / and bepe vs the  
 gentilis to the worldis ende.

In this chap. the aungell reherceth  
 the kinges vnder whom the Jewes  
 shuld be beped and persecuted vnto  
 the coming of cryst during yet the 62. heb-  
 dom. that is in the 434. yeres folowinge.  
 for God wolde confirme daniels fayth /  
 & premonisse his posterite of the euyls  
 to come. Let these therfore be examples  
 set forth / not onely for all kingis / that in  
 the feare of god and for the loue of cryste  
 they might lerne to auoyde the horrible  
 and terrible plagis of their vngodlynes /  
 but these examples be also prescribed to

The ar-  
 gument  
 of the. ii.  
 chap.

the

The exposition of  
the church that we might be taught un-  
der all emperours and kinges to bere the  
crosse. For as the Jewes under these kin-  
ges suffered many persecutions and be-  
cations till cryste came/euen so must p cry-  
stians under all turkische emperours/kin-  
ges and anticyrsten popis bere the crosse  
vntill the laste daye. In this oure tyme  
full fewe are ther suche fauourers/patro-  
ners nourcers and defenders of good let-  
ters and holy scriptures as were Alexan-  
der the greace and Ptolomcus Philadel-  
phus/ther are so many Antiochis & bur-  
ners of good bokis and slayers of holy  
sayntis. Alexander carped euer about p  
poet Homer w him/a faught euer so hap-  
pely/but not for cryste. Wolde god there  
were now but one Josias or Ezechias/  
which wolde karpe Dauid and Moses  
about with him/that he might for crystis  
sake as happely as did Alexander fight  
in these troubles dayes the lust bataills  
for the defence of the gospell ayenst these  
turkish anticyrstis. God steepe vs by a no-  
ther Philadelphus which wolde gather  
to gyther all these so greace and holy let-  
tered menis bokis of late printed/and laye  
them in lybraries and not burne them.  
Let vs heare the aungell yet spekinge  
with Dauid.

for

## the eleuenth Chapter.

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For I tremble was from the first ye. **Text.**  
re of Darius the Mede present by him to **Chap. 11**  
helpe and strengthen him. And now shall  
I tell the tremble what is to come. Behol-  
de there be yet standinge in Persie. 3. kin-  
ges/and the fourth shall be the rycheest of  
them all/which therby boldened and hol-  
ding his ryches/shall steepe by all his prin-  
ces ayenst the kingdom of the Grekis.

The aungell spekinge before in the. 9.  
chap. of the. 70. heb. remembred the har-  
de tyme to which space/he gaue the first  
7. heb. wherein with so greace difficulty  
the cyte and temple were buylded. In the  
9. chap. he expressed yet the difficulty lar-  
gelyer shewing the bataill of the good  
aungell ayenst the badde in all these. 49.  
yeres/wherin the buyldinge was so long  
letted & at last absolued. Now he telleth  
how many kinges stode in Persie in these  
7. heb. He sayth/ther stode/for that they  
flourished and appered to themselves to  
stand fast for euer/neuer to be conquered.  
The first was kinge Cyrus/the. 2. Cam-  
byses/the. 3. Smerdes one of the Magis. **Cyrus.**  
The. 4. and rycheest was Darius Histaf- **Camby.**  
pis called Artaxerxes/and also Abassue **Smerd.**  
rus/which had. 2. sonnes perpes and Da- **Darius.**  
rius Longimanus. This Abassue was  
mighty and ryche as ye see by his infinit. **Abassue.**

5 tetri.

The exposition of

the tribulation in the story of Esther / & that  
with prouoked his princes in conclusion  
ayenst the Brekes which for their wittis  
and ryches were also the more animated  
to fight ayenst the Persians / both their  
cuyll princes / that is / their cuyll aungels  
therinto so incensing them. But yet shall  
ye note it / that Assucrus himself pro-  
secuted not this warre / but left it to be  
foughten with his sonne Perpes / which  
waging bataill with the Brekes (his fa-  
ther dead) left his brother Darius Lon-  
giman to raigne in Persie / which Darius  
called the yonger / and haupnge Esdras  
and Nehemias his teachers and counsel-  
lers / his mother quene Esther beinge a  
Jewe / gaue the seconde licence to buylde  
vp and finissh the citie and temple. And  
from the .32. yere of this Darius the yon-  
ger brother to Perpes to the begynning of  
the Romane Monarchie (I iuge) that  
we must geue the seconde diuided part of  
the hebdom. that is the .62. hebdom. which re-  
cheust vnto the first emperour and coun-  
sell Julius Cesar euen to .47. yeres before  
cristis birth / for the aungell (as it appe-  
reth by the telling and diuidinge of the  
nowmbers / and by the processe in y text /  
had euer rather a respect to the begin-  
nings / order / and ende of the .4. Monar-  
chies

Perpes &  
Darius  
Longim.  
Brethren

The di-  
stribuciō  
of p. 7 heb  
& of p. 62  
hebdom.

the eleuenth Chapter.

179

chies and especially to those. 3. Monar. 7. hebdom.  
chies folowing / & to the affliction of his & 62 heb.  
chirche vnder the sayd imperies / then to distri-  
bute the continuance and lynking to gyther of buted.  
the nowmbers one immediatly to folowe  
the tother. For he sayth (after he had di-  
stributed the first. 7. heb. to the buylding)  
distinctly and seuerally in the next Verse  
(not repeting the former. 7. hebdom.)

And after. 62. hebdomadis cryst  
shalbe slayne.

Now is it manifest / that after none of  
all these last and lerned menis accompt  
(if they folowe the wordis of the text and  
not repete the former. 7. hebdom.) can the  
nowmbers be continued immediatly /  
but must be broken as the aungell breketh  
& diuideth them. So that this is y sence  
and mynde of him. That after. 62. hebdom.  
where the prophetic of Jacob shalbe ful-  
filled / concerning the scepter of Iuda to  
be taken awaye and the Romans to rule  
the Iewes / then shall cryst be borne & slay-  
ne &c. but Jacob sayth not immediatly af-  
ter y scepter be taken awaye / no more then  
the aungell sayth here immediatly after  
the. 62. heb. cryst shalbe slayne / for it was  
(I saye) 47. yeres after / and after these. 47  
yeres / yet. 33. after ere he was slayne.  
This michē haue I lerned sence by the  
3. ii. expen.

The expofition of  
expending and waying of the text & pro-  
ceffe thereof/fo that if (as Cicero fayth)  
oure later cogitations be wyfer then the  
former/let the readers be iuges.

Rede Ju  
i inu. l. 2

The in-  
ceffe of  
veryes.  
veryes  
death.

Now to the text/veryes profecutinge  
the prouocacion by his fathers ryches/  
fought ayenst þe Grekis in Europa where  
he ouercomen / fled bak ayen into Asia/  
where he thus beaftely and cruelly lyued  
a had a miserable ende. For he toke his  
brothers wyf bringe a lyue and gaue his  
brothers daughter to his owne fone / a af-  
tir warde laye by her / and then he flawe  
his brother. He lyeth not which sayd: I  
shall bifet iniquitie. For thefe inceffuou-  
fe beaftly bloody cruelties / the Monar-  
chy of the Persians begane to fhaue and  
fall / and veryes himfelf was miserably  
flayne of Artabanus the laft kinge of the  
Parthens. Let this be an example to all  
emprours and princes / to be taught to fea-  
re God lest for fliche crymes they be the  
deffruccion of themfelues and of their  
kingdomes.

An exa-  
ple for al  
kinges.

Text. ¶ Then shall there ftande by a strong  
kinge and obtayn the most mighty empe-  
rye / and shall dowhat he lyft. And when  
his kingdom hath ftonden / it shall be bro-  
ken and diuided into the .4. clymats of þe  
worlde / but not to his owne pofterite / nor

ye

## the eleuenth Chapter.

179

yet with that maieftic and power toher. Here be-  
with himfelfe ruled. For his kingdom gyneth þe  
shalbe miniffhed and diftributed to other 3 monar-  
kinges befydes thefe 4. or vnto ftrangers chyce.  
By thefe wordis / the aungell defcribeth  
the flouriffhing encrease and deftruccion  
of great Alexander: For vnder the Gre-  
kis / the Jewes fould suffer yet many pla-  
ges. For Alexander himfelf thought to  
deffroye Ierufalem / but the hyghe bifhop  
coming forth ayenst him mekely with the  
Leuitis fo gently moued and entreated þe  
kinge that he was right beneficiall with  
greate giftis vnto them. This mighty  
Alexander to rule & conquere al þe worlde  
was called befoze the gret horned flying  
gote. Him to dowhat he lyfteth / is to ha-  
ue a prosperouse fuccesse in all his affay-  
ers and victories. For he bringe but .20.  
veres olde / ere he was full .33. had fubde-  
wed all the worlde.

The bp.  
fprunge &  
fall of A-  
lexander.

Chap. 8.

The Verifying of thefe prophecies de-  
clare them to be fpoken of god which one-  
ly as prefent forefeeth al thinges to come  
And where he promiffeth vs deliueran-  
ce / he fheweth himfelfe to render vs that  
embrace his prophecies. The godly ther-  
fore are confirmed lest they fall bak from  
their profeffion. But the laft part of this  
chap. pertyneth to the laft parte of this

3. ill. Monar

# The exposition of

Monarchie and to this age of the world  
declaring what persecucion cristis chir-  
che hath and shall yet suffer vnder the  
cruel secular & spiritual anticristis & at  
laste vnder the turke Mahumete/the spi-  
ritualtye yet lordely reigning astir a pro-  
phane proude haithē passion/persecuting  
the doctrine of cryst & quenching y lyght  
of the gospel/of the true inuocacion in  
faith and confidence in the sone of God/  
defending by their secular armes idola-  
try fighting burning & fageting for their  
idols and for their prodigious lecherou-  
se lustis/slayinge innocents for the true  
doctrine. For vnto their spiritual tyrany  
& secular emproure & princes adde their  
furious merciles blod shedding, bothe by  
persecucion of the gospel and by bataills,  
whose pryde and riches be the spurres vnto  
all this tumult where in good studies  
and letters/gospel and cryste shalbe ne-  
glected & at laste a new derkenes & fyer-  
cer furles with the miserable mutacion  
of kingdome nowe begune & in brewing.  
These afflictions wold god/men wold  
consyder/and before all/aske of god to pre-  
serue gouern norissh & encrease his chir-  
che. And if ther be any princes which may  
heale these woundis/let the now do their  
office/lest cryste in his laste iugement  
now

What  
nowe  
shuld p  
cristen  
princes  
do.

# the eleuenth Chapter.

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now at hande accuse them guilty dampna-  
cion. Nowe shulde emproure and prin-  
ces set forth the byble and defende good  
prechers. Now shuld the crysten lerned  
men be sought out to teche crystes worde  
of saluacion. Now it behoueth princes to  
defende the gospel of cryste teching peace  
and not banissh and burne the worde of  
peace commanding the true faithful pre-  
chers to sylence and restraining the scrip-  
tures and godly bokis forboden of them  
to beredde of the cristen good peple so de-  
sperouse to reade them for their counfor-  
te in these troubles dayes. Take ensam-  
ple at the said kingis whiche solonge as  
thet gaue lycence to the iewes to buyld  
their temple/god gaue them noble victo-  
ries and rest as ye see it in Salomons da-  
yes/but whē thet restrained and forbode  
the buildig therof thet had their handis  
full of warre and themselves miserably  
slayne. A lyke terribly and troubles face is  
there this daye of the worlde/for inhibi-  
tinge the buylding of the chyrche of cryst  
God sent them his aungel cryste to helpe  
them whylls thet were content the iewes  
to edifye their temple. And when thi insti-  
ted or neglected that good worke he pro-  
uoked one kinge to destroye another as p  
fores declare it. There be nowe merue-  
lous

3. illi.

lous

*the face  
of cour-  
tis.*

The exposition of  
lous subtile craftinesse exerceised in  
courtes / insidouse wylnesses / couetu-  
ose counsels / pryncy studies for promo-  
one and one king to destroy another faith-  
les fauor flattery &c. Whiche all is cal-  
led polityk prudence and pleasaunce but  
it muste all shortly be turned into misery

Alexan follyshes and into a calamitouse destruc-  
der p be- cion. But retourne we to Alexander the  
giner of beginner of the 3. monarchie and let vs  
p thirde set him as a glasse before all emperours &  
Monar. princes to see themselves in him. ye haue  
chle.

Herde of his good fortunes and successe in  
so shorte a tyme / whiche translated the  
monarchie of the persies vnto the Gre-  
kis / as the prophete was then verifed  
with in .200. yeres folowing. But the sa-  
me prophete yet runeth vnto this daye  
vpon lyke Alexanders in a perpetual pa-  
the to be verifed vpon all the crysten em-  
pires and kingdoms which haue so blas-  
phemously persecuted and quenched the  
worde of their saluacion so mercilesly she-  
ding the innocent blode for the Gospel.  
Some kingdōs haue felt the stroke of this  
worde & moō be lykely to fele the chāges  
of their kinges stocke. Let al other be wa-  
rt of lyke heuey mutacions imminent: the  
doze is now opened / shut it if ye can. God  
had endowd mighty Alexander with  
grete

the eleuenth Chapter. 181

grete and cleare giftis. It was a great  
beutyfull gloze to him / in that he was  
feared and sought to of all other kinges /  
endowed he was with imperye / ryches  
and many noble Victories / and deliuered  
from many heuey chaunces and perels of  
his owne subiectis. He was also of natu-  
re very stronge / hardy / and in counsell he  
passed the wysest / he could iuge and fore-  
see what was euer for the beste / he was  
prudent / comely / princely / affable / gentle /  
and amiable / he loued iustice and punis-  
shed the malefactors. No prince lyke him  
in bertewe morales so long as he was in  
a right mynde. But he acknowledged not  
god to be the auctor of them. And therfore  
of pryde and wealynes gaue himselfe vp  
vnto his owne lustis as to eating & drin-  
king delicately and immoderately & vn-  
to Voluptuosnes of his bodye to be pam-  
pered vp to satisfye his lybidinose fleshe.  
And beinge drunken / he slew his moſte  
entyze and necessarye frendis / and was  
most cruell ayenst them / which did him  
most faythfull seruice. Then he polluted  
himselfe with lecherie vnto these foule  
crymes he added contumelyes and cruel-  
ty ayenst god / he beleued himself to haue  
a certeyn diuine prerogative and power  
aboue all men and god to (as wold yet so-  
me

Alexan-  
ders gif-  
tis.

## The exposition of

me pestilent flateringe fryers and prelats put it into emperours and kinges heads. He acknowledged not himself to haue had done so noble actis and escaped so greate perils by goddis helpe onely/ but attributed this glory & prosperite to his owne wysedom dignite royall/ to fortune and to his owne policie/ power and riches. He wolde come forth some tymes disguised lyke Jupiter Hammon all in glytering yelow golde/ and eft sone as Diana wolde he dailey most lasciuously and fylthely among women. Wherfore there followed the most heuie punishments. For ere his kingdom was set in order he dyed in his drunkennes banckettinge with his whore. And at this his wretched fall/ all his familie and kindred was also thronedowne. For anon after / Olympias his mother/ his sister and his two wyues and his two lytle sonnes were slayne of his owne minde and playe felowes. What ensample of manis inconstancie can be cleueryer set forth? For this so mighty & cleare a kinges stock and familie cold not fynde a faythfull frende to defende his/ after his death/ no not one in all the world/ no not among them vnto whom himself had geuen so many giftis and prouinces/ and whom he had brought vp & promoted.

## the tenth Chapter.

182

moted. For Cassander the sonne of Antipater which was brought vp of a chylde/ and promoted of Alexander slawe Olympias Alexanders mother/ & after he slew we Roxonem & his sonne called Alexander and his tother sonne Hercules borne of Bersine. The gouernour of y Sardis slew Cleopatram his sister. These calamities came not to Alexander and his And now house of chaunce/ but of the wrath of god ye kinges and all to monish lyke kingis in tyme. Beware many synnes god punisheth in this ly. Bewyse. Let vs thinke vpon the iugement to come where eternall paynes be prepared if we amende not. The transitory shortnes of this lyfe shuld moue princes to beware and repente and set the feare of Gods maiesty before their eyes. Remember mortal princes/ ye be but dust. You be no gods. God will shortly intercept your breath/ whose rewarde is euerlastinge damnacion/ if ye repent not.

Alexander reigned .7. yeares after he had slayne Darius the laste kinge of the Medis and Persies. And then the Greke Monarchie susteyned greate batailles trouble and slaughters and was torne and rente (as hath the text) into many and sondre dominions of strange kinges/ Alexanders posterite cleue extinct.

They

The exposition of

Then there arose bloody battails betwixt  
the kingis of Asia and Syria and Egypt  
all in the same Monarchie / neuer ceas-  
singe cruelly shedding eche others blode  
Untyll the Romans weyinge stronge / be-  
gane to set in fote / and so at last cōquered  
the Grekis / the Assyrians and Egyptians  
And thus was the worlde .47. yeris befo-  
re crystis birth deuolued into the fourth  
Monarchie called the Romane and last  
empyre. From Darius Longimans death  
to the begininge of the Romane Monar-  
chie / which was .409. yeres / but especial-  
ly from a non aftir the death of Alexan-  
der when the kinges of Syria and E-  
gypt thus cruelly destroyd eche other yea  
maye be sewer the Jewes had euyl resse:  
for their lande laye in the midde waye  
betwixt Egypte which is south from Sy-  
ria. So that the Jewes were euer ouer-  
runne and depopulated of both þ hostes/  
now of the Egyptians and then of þ As-  
syrians & Grekis. Alexanders kingdom/  
aftir his death was broken and diuided  
into the .4. partis of the worlde / or win-  
dis of the heuen / subuerted and distribu-  
ted to allaunts / that is into Syriam / E-  
gypt / Asiam and Grece. By the strange  
dukes and kinges of these .4. kingdoms  
which serued Alexander are vnderstan-

The situ-  
ation of  
Iudea.

the eleuenth Chapter.

183

den Seleucus king of Syria / Antigonus  
of Asia / Ptolomeus of Egypte / and Ari-  
deus of Grece / yea they diuided all the  
prouinces of the hole Monarchie among  
themselves / and then they faught who  
shuld haue all / thus was his kingdome  
broken and dispersed. So greate calami-  
ties were there aftir Alexanders death  
by the reason of so many perpetuall ba-  
tails / that Demades very aptly cōpared  
the powr and hostes of dead Alexander  
to the dygged out eye of Cyclops.

These examples I reherche / that sicke  
punishments might warne princes and  
moue them to modestie and to feare god.  
Remember that cryst sayd: Without me  
can ye do nothing. Amende therefore your  
lyues and be mercysfull to the poore inno-  
cents / or els loke for no fauore / but for the  
vengeance of God to be powered forth  
shortly vpon you. Darius Longiman rai-  
ginge at Babylon / whylis his brother  
perpes faught in Europa ayenst þ Gre-  
kis / gaue licence and commandement to  
the Jewes to retorne and finishe their  
citle and temple. (for it apereth Esdras  
& Nehemias to be of his cheif counsell)  
And therefore his fortune agreed with his  
vertew. for God defended that modeste  
and beneficiaall kinge vnto his churche/  
helping

The exposition of  
 helping him in his gouernance and defen-  
 ce of his realme. Let empyours and kin-  
 ges folowe this godly kingis fact in redi-  
 fyng gods cite and temple/which is his  
 chyrche by settinge forth trewe prechers  
 and teachers to redifye the walles of Je-  
 rusalem. The text

Psal. 51.

Sept. But the southe kinge/one of Alex-  
 Ptolom. anders princes shalbe mightye.

Agst. kin This southe kinge one of Alexanders  
 ge of E. chiefe capitains oz dukes brought vp of a  
 gypt/to. pooze soldyer/was called Ptolomeus the  
 named great and also Ptolom. Sotir/that is a  
 great & greate saulour/but yet all Syria/suffred  
 Sotir. all thinges contrary to his name. For this

Ptolomeus the sonne of Agst gouerned  
 Egypte which was south fro the Jewes/  
 and was a mighty king and beyld soze &  
 Syrians and Jewes. For vnder a frau-  
 dent coloz to sacrifice he entred into  
 Jerusalem vpon a saboth daye and cruel-  
 ly dealt he with & Jewes leading awaye  
 many thousandes captiued. Pausanias  
 telteth that he left aftir him sonnes/Phi-  
 ladelph/ Ceraunio and other. Polybius  
 affirmeth him to haue dyed almost. 40.  
 yeres aftir Alexander.

Text. Contrary to this kinge shall there  
 be another mighty one and ouercome him  
 whose dominion shalbe right great & am-  
 ple. This

the eleuenth Chapter.

184

This kinge was the north king Seleuc. Seleuc  
 no Micanor of Macedo the sonne of one Micanor  
 duke Philip/which was not therfore cal. Macedo  
 led here so mighty in dominion ouer so kinge of  
 great an empyre because that aftir & deth Syria.  
 of Perdyk the gouerner of Babylon & be-  
 cause he ouercame Antigonus fightinge  
 ayenst Syria and his sonne Demetrius/  
 and in the front of the bataill ouercame  
 & slawe Eystmachu/but for that he being  
 slayne vniwares by the awayt layinge of Seleuc  
 Ptolome Ceraunio the brother of Phila. his deth  
 delph/left & most ample kingdome to his  
 sonnes/that is to wett the kingdome of  
 Babylon / Persie / Mede / Bactre / Par-  
 thie / Asie / and parte of Syria. This man  
 was not hurtfull to & Jewes/but suffred  
 them to kepe and vse their owne lawes.  
 Josephus to wytnes. Now procedeth Da-  
 niel the kinges of Asie & Macedonie/that  
 is/ the west and east kingis omitted) in  
 his prophecie of the kinges of Syria and  
 Egypte: because that betwixt these two  
 kingdōs / Judea was situated/and was  
 well. 300. yeres beyed molested & greuous-  
 ly persecuted & shaken in sondre of them  
 both. But before we declare danieles pro-  
 phecie/we shall in ordir/ one ayenst ano-  
 ther/set the names of these kingis of Sy-  
 ria and Egypt/vntyll we come vnto An-  
 tiochum

The exposition of  
Antiochus Epiphanes the very scourge of  
the Jewes.

The kings of Syria north. The kin. of Egypt south  
Seleucus Nicanor. Ptolomeus Lagus.  
Antiochus Soter. Ptolom. Philadelphus.  
Antiochus theos his wyf/ Bernice his daughter.  
His sonnes Seleucus Antioch. Ptol. Euergetes his son.  
Callinicus Hierax his sonnes Seleucus Cerau-  
nius/ Antiochus the greates his sonnes/ Ptolomeus  
Philopater. Seleucus Philopater. Antiochus Epi-  
phanes/ his sister Cleopatra wyfe to Ptolomeus  
Epiphanes. Ptolom. Philometer his sonne.

Text. But after a few yeres thei shalbe  
confedered. For the daughter of the sou-  
th king shalbe geuen in mariage & be  
brought to the north king to make the  
peace and concord: but this humane po-  
licie and strength shal not longe endure/  
neither shal hir seed or yssue stande/ but  
bothe she and thei that brought her thir-  
ther/ hir sonne/ hir parent and houshold  
shalbe all betraide and destroyed in short  
space.

Here ye see the Unhappy chaunces  
that folowe the humane policie of them  
that persecute gods peple/ albeit thei co-  
unsell and policie appere neuer so godly  
before men. What might seme more god-  
ly then by mariage and affinite to confir-  
me concord and to make peace and friend-  
ship.

the eleventh Chapter.

185

Ship: Bernice the daughter of Philadel-  
phus king of Egypt was geuen to Antio-  
chus theos king of Syria to make the peace  
for these two kinges had ben longe at  
warre/ and Ptolom. Philadelphus had lost cer-  
tain cities in Syria/ whiche cities he  
thought by this gifte of his daughter/ at  
length to recouer. But all was in vaine.  
For this Antiochus repudiated his owne  
wyfe called Laodice mother to Seleucus  
Callinicus and to Antioche Hierax/ & ma-  
ried Bernice. Which mariage and re-  
pudiation or diuorce from his firste wyfe  
was the occasion of greete mischief and  
murther. For Seleucus Callinicus at the  
persuasion of his mother Laodice slew  
Bernice his stepe mother with hir yong  
sonne/ which murther was the occasion  
of many a bloody bataill as ye shall see he-  
re after. This Ptolomeus Philadelphus was  
he that instaured the lybrary in Alexan-  
dria/ byeringe the. lxx. interpreters to  
translatethe. B. Bookes of Moses oute of  
Hebrew into Greke. This propheticke was  
not onely spoken of those kinges/ but also  
of other folowinge them. It is not long  
agoe since some kinges gaue their daugh-  
ters to foreyn kinges in mariage to con-  
ciliate amitie/ and what succeeded therof  
thei neuer since agreed well. Albeit Pto-  
lom.

The exposition of  
 Iom. Philadel. was a Bainglorious Bl.  
 close conctuose kinge / yet did god vse him  
 as an instrument to serue his glozy in ste.  
 ringe him vp to cause his scriptures to be  
 translated and reserued for euer in lybra.  
 ries. This Ptolom. thought by this ma.  
 riage of his daughter at length by his  
 posterite to ioyne all the hole kingdō of  
 north to his owne realme of Egypte / and  
 gaue in dowrye with Bernice the lande  
 of Jewrye. Antiochus toke hir and repu.  
 diated his owne former wyfe Laodice &  
 vsed hir as a concubyne. But at last she  
 beinge weary of that lyfe / poysoned him  
 for his labour and caused hir sone Cassi.  
 nicum to slaye Bernice with hir yonge  
 sone / and did sette Cassinicum in his fa.  
 thers roome to be kinge of Syria / where  
 fore this humane policie and confedera.  
 cion stode not long / nether might Berni.  
 ces seed enioye the kingdome of Syria.  
 Also the men that brought hir thither  
 which shulde haue defended hir and hir  
 issue / all were destroyd / & hir housbon.  
 de to / which all shuld haue bene hir staf.  
 fe / parents and comforters.

Text. ¶ And then shall there stande vp a no.  
 ther of hir stok to come into hir place /  
 which shall come with a host ayenst the  
 kinge of the north.

This

# the eleuenth Chapter.

186

This man was Bernices brother / now  
 kinge of Egypt / called Ptolom. Euerge.  
 tes prouoked to reuenge his sisters & his  
 neices deatnes. He came with a great  
 power ayenst Cassinicum kinge of Syria.  
 He shall come sayth the aungell and ob.  
 tayne many great cities of Syria / he to.  
 ke alwaye much treasure and images. And  
 therfore sayth the text.

¶ And shall invade his stronge cities **Text.**  
 and castles / and in them he doinge great  
 and cleare victories and featis of warre  
 shall obtayne his purpose. And carye a.  
 waye captiued into Egypte their gods /  
 with their rulers and most dere and pre.  
 ciousse plate and iewels of gold & syluer.  
 And for a fewe yeres shall he stande se.  
 wer at rest from the north kinge.

This kinge of the south / Ptolom. Euer.  
 getes (his sisters death thus reuenged)  
 returned sodenly home into Egypte / by  
 reason of sedicions and brores wrought  
 in his absence / so that at his retourne / he  
 was compelled to make pceace and to take  
 trewece w<sup>th</sup> Seleuco / Cassinico. And at this  
 tyme / Euergetes commanded Jewrye to  
 paye him tribute / and was without war.  
 re certayne yeres at reste from the Sy.  
 rians. And therfore sayth the aungell.

a.ii.

Aftr

Text.

After that the king of the southe shall haue thus inuaded Syria/he shall returne into his owne londe ayen for fere of sedicions there in.)

But Euergetes first obtayning þ cheifest & strongest holdes of Syria did chase Seleucum out of his fathers Philadelphis kingdom and place for kyllyng his sister and toke from him a greate part of Asia he robbed his tempels and spoyled his londe ere he returned. Now did Antiochus Hierax fight ayenst his brother Seleuco/ which Hierax ouercomen and fleing into a wildernes was slayne. And Seleucus casten of his horse dyed. This was the miserable ende of these 2. wyked brethren not raigninge skant. 3. yeares. This story toucheth the aungell/ because that betwixt these rauissinge hulkis thus spoylinge and slayinge eche other/ Judea lying in the middes amonge them was tapered pilled and robbed vnto the bare bones.

Text.  
Of anti-  
cho the  
greate &  
Ptolom.  
Philo-  
pater.

But þ sonnes of him set on fyre shall gather a mighty hougge multitude into an hostie. And one of them coming as it were a vniuersall floude flowing all ouer shall come vpon him/ & go thorow his realme & come ayen preasinge and persinge euen vnto his most strongest castles.

The

The two sonnes of Seleuci Callinici Antioch king of Syria/ which sonnes were Seleucus Ceraunius and Antiochus the great ayenst thus set on fyre/ came with this so great Philo- an host ayenst Ptolomeum Philopaterem pater. the king of Egypte. This one of them here mencioned was Antiochus þ greate and ayen of the hale kingdom of Syria after that he had ouercomen Milo. For his brother Ceraunius betrayed in Asia/ dyed in þ tyme of this bataill. Antiochus therefore coming with so great an host recone- red and oppressed many cities in Egypte and in Phenicia which were subiect to þ Egyptis. Here he came vpon him/ that is vpon Ptolom. Philopater king of Egypt lyke a floude (and as Polybius wyrteth describinge the begininge of the gestis of Antiocho) with thre score thousand footmen and. 6000. horsemen brought vnto Raphia the king of Egyptis most strong citie / where ayenste him he pitched his tentis / where the bataill faughten/ Antiochus had the victory & rekouered his former lost cities. And here were the Jewes compelled to change their lordes & gouerners/ in which mutacion what beyacions and how greate losses and afflictions they suffred/ ye maye well coniecter for whose heuye cause and persecutions

a. iii. to be

The expofition of  
to be known / the aungell thus proph-  
cieth. But how Ptolome. Philopater with  
might and strength repelleth this vio-  
lence / it foloweth.

Text.  
Philopa-  
ter  
ayenst  
Antioch.

Then the south king ſhalbe prouo-  
ked with anger / & ſhall led forth his hoſt  
to fight ayenſt þ north king which ſhall  
bring forth in bataill an infinite greate  
multitude whiche multitude ſhalbe de-  
liuered into the ſouth kings handis /  
which harpinge awaye this multitude /  
ſhalbe eluated with a proude herte / be-  
cauſe he hath thzone downe and gotten ſo  
many thouſandis. But this victorie ſhall  
not long ſtand faſt.

Now is the bataill treated which Pto-  
lome Philopater kinge of Egypt faught  
ayenſt Antioche þ great. Philopater was  
wealy and proued a anon angred and ſo  
he moued to warre / here he hath þ victo-  
ry of Antiochus / and therfore was his  
herte ſo puſt vp / that he had thzone down  
ſo innumcrable an hoſte and recouered  
his loſt citieſ / for now he thought to ta-  
ke his caſe in all idle luſtis at home. Juſti-  
nus wyrteth. That Philopater might ha-  
ue depriued Antiochus of his kingdome  
now / if his Bertewe had holpen his for-  
tune. Sed Vincere ſcis Hannibal / Vti Vi-  
ctoria neſcis. Oh Hannibal / thou knowſt  
how

how to haue victories / but how to vſe and  
kepe thy victories thou knoweſt it not.  
Juſtinus in his. 29. booke / ſayth Ptolome  
to be tonamed Philopater of a contrarie  
facte / for that his father and mother ſlay-  
ne / he gote Egypte. Wherefore an euyl  
tree muſt bring forth euyl fruitis. For Phi-  
lopater returned home / ſlewe his owne  
wyfe Euridice which was his owne ſiſter  
all the nightis continually was he geuen  
to whordom and the dayes to banketing.  
He permitted his man concubine Aga-  
thoclem / and his woman concubine Aga-  
thoclem to rule Egypte / oh what maner  
a ruler had then miſerable Iudea : But  
this his victory ſtode not long ſewer and  
faſte. For he lyued not long after but had  
a miſerable ende. By his lyfe he cauſed þ  
Jewes to be rent of elephants. In theſe  
dayes were the Jewes greuouſly afflic-  
ted and ſcourged. For firſt they had ioy-  
ned themſelues with Antiocho þ great.  
After that / were they taxed and mulcted  
of the Egypcijs / and thei that were then  
in Egypt were cruelly handled.

For the kinge of the north ſhall yet  
come ayen vpon him bringing forth a gre-  
ter hoſt then beſore / and after a fewe ye-  
res ſhall he come ayenſt him with a migh-  
ty greate company ſtrongly prouided with  
a. lill, greates

Text.

The exposition of  
greate riches.

This is the prophete of a new bataill  
by Antiochus the greate ayenst Ptolom.  
Epiphanem/the sonne of Philopater now  
dead. For a non after Philopater beinge  
dead/and his very yonge prince Ptolom.  
Epiphane left behynde him/Antiochus  
moueth bataill agayn in Egypte. But  
here was Antiochus commanded of the  
senatours of Rome which had taken p  
tution of yonge prince to let Egypt alone.  
Which thinge he heuely takinge/ioyned  
himself confedered with Hannibal and  
Philip kinge of Macedo: but yet was he  
ouercomen of the Romans/and was com-  
pelled to geue ouer not onely p hole Asia  
vnto the mount Taurus/but also geue in  
pledge to the Romans his sonnes Antio-  
che Epiphanem and Demetrius.

Egypt. But in these dayes many shall re-  
siste and ouercome the king of the south.

For altho the Romans had taken the  
tution of the yonge fatherles prince of  
Egypt/yet be these tutors of thyn tymes ve-  
ry slowe. And therefore ceased not Antio-  
chus now confedered with Hannibal and  
Philip Macedo which sent ayed to Antio-  
chus to molest the yonge prince Ptolom.  
Epiphanem/and by the wayes were the  
Jewes most greuously vexed both of the  
Syrians

the eleuenth Chapter.

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Syrians and also of the Egyptians.

And the cruell men of thynowype. Tept.  
ple euen many bakfallers from the lawe/ I sa. 19.  
shalbe puffed vp and extolled/all to ful-  
fyll the prophete of their owne fall/all to  
be all to broken.

This Verse declareth/the impietic/  
vngodly cruelty/and the forsaking of the  
lawe of god to be the cause of the calami-  
ties of p Jewes. For he cannot suffer the-  
se synners of his peple which sayd/I shall  
disset their iniquite &c. Here he paynteth  
the wyked bishops of the Jewes which  
being both cruell and forsakers of Gods  
lawes/puffed vp with pryde seduced & dre-  
we after them many Jewes into lyke syn-  
nes/for their fallinge bak from the lawe  
of God. When Antiochus burned the bo-  
kies of Moses and commanded the keepers  
of the lawe to be slayne. Machab. 1. they  
were the Jewes a frayd: and especially  
the bishops and hyghe preistes/ & they  
fyll bak quyte from the lawe which shuld  
haue geuen example of constancie & god-  
lynes animating and exhorting other to  
standfast in the feare of god cleuinge to  
his promises by faith. These bishops we-  
re Jason/Onias/Menelaus/one procu-  
ringe the death of his owne brother that  
he might haue his bishopryke. Onias is  
many

Onias  
an apo-  
stata.

many lyke bakfallers from god/fled into Egypte/where/in Heliopoli they buylded them a temple and altars/and vsed there religion as they were wont in Jerusalem/whom god had directly comanded to haue but one temple/one tabernacle/one altare/no where els to be any buylded but in the londe of Canaan. For so knew God the consent of his doctryne to be the better kept. For he had decreed/ from what place his voyce shuld sowne/ be heard/& caryed ouer the hole worlde.

Text.

But yet shall the king of the north come and cast vp bulwerkes about their citices and take his moste strong townes nether shall þ south armes stande ayenst him/nor yet maye his most stronge & chosen soldyers resist him. For he cominge thus vpon him shall do his luste/noman withstandinge him. He shall also invade and stande strong in that most pleasaunt & desyered lande which shall yelde them selfis into his handis. Also Antioch<sup>9</sup> shall turne his face vnto Egypt to get the hole realme. For vnder the colour of a peace makinge he shall geue his most feyer daughter in maryage to the yong fatherles prince to destroy him/ but it shall not so come to passe/nether shall Antiochus haue the south kingdom. After this shall Antio

Antiochus turne himselfe to the cyelon- dis and take many of them. But the prince or counsell of the Romans shall com- pest him to cresse with rebuke and shame so that he shall not do this traitterous vi- lanye to the yong prince of Egypt. Where- fore Antiochus shall turne himselfe to the defences or holdes of his owne londe/ where he shall smyte himselfe ayenst an harde stone and fall neuer to be fownde ayene.

The aungell returneth to Antiochus the greate/yet ayen invading Egypt ther to haue goten many of the yonge princes citices. Nether might the yonge chyldes armes called Ptolom. Epiphanes resist him. Here were þ Jewes vexed greuous- ly on both sydis. Here Judea is called the most pleasant desyered lande/not onely because it flowed with mylke and honey (as Moses sayth) but also because that god did not so to any nacion as he did to þ Jewes. Antiochus invading Judea stode stronge in it/when he did put Scoba the yonge prince of Egypts deputie & capt-ayne w all his host out therof to flyght. Which Scoba ouercomen/Antioch<sup>9</sup> made the Jewes tributaries to him/yilding themselves to antioche vpon the condi- cion to kepe styll their religion. After that

psal. 147

Scoba

The expoficion of

Scoba was flayne of Antiocho in Jewry /  
 & the Jewes brought vnder his tribute /  
 he maketh yet a nother blage into Egypt  
 vnder the colour to marye his daughter  
 Cleopatra to the yonge prince Ptolom.  
 epihanes. The iewes fained themfelues  
 to be Antioches frendis and to receyue  
 him into Jerufalem. Albeit thei knewe it /  
 and were glad then / that the Romes pre-  
 pared to refist him. Nether was it but dif-  
 fimulacion on Antioch<sup>s</sup> part. For he had  
 decreed to diuylde the tribes of Jewrye /  
 parte to be geuen with his fayr daughter  
 Cleopatra in maryage to Ptolom. Epi-  
 phanes yet but a yong chylde in a maner /  
 and the tother parte to receyue to himfelf  
 into his owne realme annexed. He wold  
 mary his most goodly fayer daughter cal-  
 led filia feminaril / for his excellent beuty  
 (albeit the Hebreus vse the same phrafe  
 for euery woman) to the southe yong prin-  
 ce / that yet by fliche means he might sette  
 in his fote to gete y<sup>e</sup> southe kingdom into  
 his posterite / but it fucceded not. For af-  
 ter Antiochus death there folowed a grea-  
 te inclinacion and losse of the kingdom  
 of Syria. He fayned to go a playne waye:  
 but he entended deccite to the yonge prin-  
 ce / & yet fayled he of his purpafe. For his  
 daughter after fhe was maryed / quene  
 Cleopa.

Cleopa-  
 tra filia  
 femina.  
 rum.

the eleuenth Chapter.

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Cleopatra loued beter hir king and spon-  
 se Ptolom. Epihanes / then hir father  
 Antiochus in this case / and not to de-  
 stroy hir housbonde that y<sup>e</sup> realme might  
 come into hir fathers handis. This daye  
 lykewyse had leyfer the spiritualtye geue  
 their most fayer daughter diuitias to the  
 emperour and kinges of Egypte / for a de-  
 ceitfull colour then to kepe her styll / that  
 yet at last thei might obtayne ayene their  
 olde kingdom / that is the feculare & fpt-  
 rituall autorities & powr ouer princes to  
 do what thei lyst / as thei were wot to do /  
 but it shall not fuccede. Religio enim pe-  
 perit diuitias / & filia deuorauit matrem.  
 for religon brought forth ryches and the  
 daughter hath deuoured hir mother.  
 Then Antiochus turneth his face to the  
 eylandis sayling into Grece / ther to fight  
 against the Romans / where by Hanniba-  
 lis and other menis helpe he gote Rho-  
 des and other cities to helpe him ayenst  
 the Romans. But the consull of Rome re-  
 sistid him and did put him to a shamefull  
 rebuke and made him to craffe and to be  
 content with Syria / and to yelde Asia  
 to the Romans / with the charges of the  
 bataill and to rendre to them the shippes  
 the captiued / and all that fledde to him.  
 Wherfore (sayth the aungell) he shall re-  
 turne

Diuitie  
 & daugh-  
 ter of re-  
 ligion  
 hath de-  
 uoured  
 hir mo-  
 ther.

Attilius

Linus  
 decade 4  
 turne

Antioch & great  
slayne of  
his owne  
subiects.

The exposition of  
turne home with shame / he shall be smy-  
ten ayenst the rocke and be also broken in  
his owne fall. For now Antiochus retur-  
ned into Syria / for very pouertie robbed  
a ryche temple of Jupiter dyndymet whe-  
re / of his owne peple he was wretchedly  
slayne. This was the ende of Antiochus  
the greate which lyuing wold neuer ceas-  
se from warre and yet faught he euer vn-  
happely. For the dukes of yong Ptolom.  
perceyued his fraudelent entet in geuing  
his daughter in maryage / & therfore got  
thei the Romans to be the princes defen-  
ders for that tyme. It is therfore the de-  
struccion of many realmes to moue bataill  
not necessary nor iustly / namely fortune  
frowninge vpon them. And therfore this  
it is that the aungell sayth in the ende:  
He shall turne himselfe to the helpe & de-  
fences or holdes of his owne londe in Sy-  
ria &c. For in this his shamefull flyght  
from the Romas with so greate losse and  
rebuke / he for nede robbing the temple  
was miserably slayne of the comon peple.

Text. And thereshall succede him a by-  
le couetouse extorsioner and pieller of  
the peple exactinge greate tributis vn-  
worthey any princely honor / he shall be so-  
ne slayne / but not nobly in any open ba-  
tall.

The

## the eleuenth Chapter.

The descripcion of Seleucus Philo-  
pater the sonne of greate Antioch<sup>9</sup> raig-  
ning but a shorte tyme / his two bzyther  
Antiochus Epiphanes and Demetrius  
yet kept in hostage for pledges at Rome.  
This Seleuc<sup>9</sup> is here called a byle que-  
stor that is a byle extorsioner a bzyber a  
pieller poller &c. a man nether valeant in  
warre nor defender of his country / but a  
cowherde nether armed with lawes nor  
defender of iustice / but an idle vnprofita-  
ble prince and a very idle belly burden of  
the erth. This byle questor was made  
awaye shortly by the fraudes of his bro-  
ther Antioch<sup>9</sup> Epiph<sup>9</sup>. Being in hostage at  
Rome / that this deuyll and subtyl serpē-  
tine anticristen Antiochus might enioye  
his kingdom. This descripcion ought di-  
ligently to be noted. For it is and shall be  
the very face of the present gouernances  
in these oure last dayes. For of sicke coue-  
touse cruell tyrants / idle extorsioners /  
piellers / pollers / bzybers / foles idle belly  
beastis / not defending good peple nor mi-  
nistringe iustice and iugement / nor suffe-  
ring honest maners nor holsom doctryne  
to be taught / but with great taxes cōcy-  
ses loons prestis neuer to be repayd / thus  
beggering their empires and comōs / the  
money euyl spent after their owne synfull

lustis

## The exposition of

lustis as do comonly the courtis of em-  
proures kinges and quenes / of suche idle  
Byle questors shall the last kingdoms of  
the worlde be gouerned. This Byle Se-  
leucus commanded the temple of Jerusa-  
lem to be spoyled / as now at last shall the-  
re lyke Byle questors gather into their ha-  
dis all the ryches of the Popis chyrche.  
If ye compare this image vnto the laste  
age of the worlde / ye shall perceyue: the  
aungell not to haue onely prophesied of  
Seleucus but also of the later kinges and  
emproures of this worlde / and to haue set-  
forth the calamities of the chyrche of cry-  
ste in these later dayes / that we might  
knowe the synnes of the spiritualtye & of  
their idle impes to be worthely plaged of  
the secular Seleukes / which both togy-  
ther shall persecute Christis poore flock.  
And yet shall god deliuer his from both  
their bloody mouthes. These Byle que-  
stors shall dayly inuēt newe kindis of ec-  
cyses and exaccions to pyl and empouet  
their comons / as hytherto haue þe Bisshops  
done in beying / pollung and pilling their  
diocesans / prestis / persons / abbels & spi-  
ritualty / tyll there shall come the thirde  
lyght and swype awaye both frogge and  
mouse. Lyle rememberd they that Ioan  
Baptist cōmanded them to be cōtent with  
their

Note þ  
fable of  
Bisoppe

## The eleuenth Chapter.

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their owne stipendes. They contempne  
the example of Achab whom God so pu-  
nished for taking awaye Naboths Vyne-  
yarde. Thet shulde spare the possessions  
and goodis of their subiectis and dioce-  
sans that þe peple might haue to setforth  
their chyldren to scole and to letne them  
honeste and vyle occupacions and that  
thet might helpe their godly kinges / em-  
proures & trewe prechers in tyme of nede  
ayenst foreyn incursions. But (as I sayd)  
let vs knowe these open plages to be iuste  
punishments of the peples synnes & war-  
nings to excite them to godlynes / and to  
commende the congregaciōs to gods cu-  
te and to mitigate these cruell open tyra-  
nyes / and to sende vs wyse rulers / iuste /  
strong and happy princes studyinge for þe  
profit of their comons / & to geue vs good  
Bisshops / to ozne the chyrches and not to  
oner them / and to setforth and illustre the  
gloze of god / and not to obscure it.

¶ But him there shall succede a con-  
tempned persone nothing esteemed to ha-  
ue had bene kinge or thought to haue had  
the kingly honor / but yet shall he gete it  
by giftis and come in quietly at his plea-  
sure and obtayne the kingdom by flaterye  
In this king is described and figured  
Anticryste to raigne both in the secular  
kinges

Tept.

Of Anti kinges and emproures and also in the ec-  
 och<sup>9</sup> Epi clestastik sorte in these laste dayes vnto  
 phanes the worlds ende. Let vs therfore beholde  
 king of the begininge / the successe / and ende of  
 Syria. this anticrysten Antiochus / which to co-  
 me to the kingdom / slewe his owne bro-  
 ther Seleucus as did Jason slay Onias  
 the bishhop to obtayne his bishhopryke.  
 And haue there not bene lyke pagents  
 playd emonge emproures / kinges / popes  
 preistis and bishhops / one to succede ano-  
 ther: Antiochus his begininge was vyle  
 and cōtemptible not looked for to be king.  
 For he was in presone at Rome left in  
 pledge of his father / nether asked of Syria  
 nor lawfully called to be their king /  
 for his elder brother Seleucus had now  
 a sonne alyue to succede him. The aungel  
 therfore calleth him a contemptible or an  
 vncstemed persone / for that he wanted  
 auctorite / that is vertewe / felicity / vnlou-  
 ked fore of the peple. But god did set him  
 in auctorite and place to be the instrumēt  
 of his wrath. For whosoever shall well  
 rule and be obayed of his peple / he must  
 nedis haue auctorite / which onely God  
 createth / witnes Solomon saing. An eye  
 seinge and eare hearinge both be of God.  
 Albeit therfore this antiochus was sub-  
 tyle and a bolde warper / yet because he  
 wanted

wanted þ iust auctorite before men / that  
 is he was vniust / outragio<sup>9</sup> cruell / viciou  
 se / he was called of the aungell a cōtemp-  
 ned vyle vncstemed wretche. He therfore  
 what by deceltfull fraude / flaterye and  
 fayer false promises / gote the fauour of þ  
 romans to defeat his brothers sone of the  
 kingdom. But wilt ye see anticryst in his  
 proper colours: He shall come into his  
 auctorite and place of himself vnsent of  
 god / nether entreth he in by the doze / but  
 lurketh a wolfe vnder a lambes skynne.  
 What a glittering shewe of honesty / ver- Anticry-  
 tewe / godlynes and holines sheweth and stis frau-  
 pretendeth this horned beast: vnder how des.  
 many holy pretēces to suppress heresyes  
 seditions and to abolishe false religioes /  
 yea to abolishe anticryst himself to refoz  
 me the churches and plante the gospel  
 playth he anticrystis parte in stablishing  
 false doctryne and falser religion and in  
 suppressing the trewe gospel: vnder the  
 colour of preching the gospel purely and  
 sincerely / he burneth & banisheth all tru  
 sincere and pure prechers of it. Hath not  
 Mahumete and the popes by these subty-  
 le fraudis goten their kingdōs: Thei pro-  
 mise to teche & declare the lawes of god /  
 but thei preche their owne dead deuillish  
 dremes. Thei wyte themselves the most  
 b.ii. Holy

Of Antiochus Epiphanes.

holy headis and vicars of the catholike  
chirche of God/but thei be the most pro-  
phane cheistains of sathans synagoge.  
Thei pretend rightwysnes / & worke all  
mischeif. Thei fayn peace/and be the au-  
tors of þ most vnjust batails. Thei pra-  
ise and preche mercye and good workis/  
and be theselues the most cruell merci-  
lesse tyrants and shedders of innocēt blo-  
de/spendinge the goodis of the chirche  
& substance of the pooze vpon their owne  
fleschly lustis and dirtye doinge sakes.

Thre thinges be here expressed. first he  
is not called. Secondarily/ it came pros-  
perously to passe with him to raigne.

Thirde he obtained all thingis by mur-  
ther/fraude and flaterye. He was fatte  
inferior to his father antiochus the grea-  
te both in powr & fortune. He was a sub-  
tyle deceiuet/a fayer false promiser/a fla-  
terer/a vicious lecherouse persone/coue-  
touse/gracces/bolde in mischeif and pie-  
teles.

**Text.** And armes shall come lyke a great  
rysinge sea befoze him/& they shalbe ouer-  
whelmed of him/yea & euen þ prince him-  
self which was confedered with him.

By these arysinge armes be signified  
the princes of Syria & Egypte/but cheif-  
ly the capitaine of the hostes holdinge  
and

The eleuenth Chapter.

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and keepinge the cities in Phenice/which  
lyke a swelling sea came rysing vpaynst  
this Antiochus Epiphan. which armes  
had then leauer ether Seleucus his son-  
ne the Syriam/or els Ptolom. Philome-  
tor the Egypte prince and sonne of Cleo-  
patre sister to this Antioch? to haue rai-  
gned then this contempned Antiochus  
Epiphan. This prince here confedered  
with him was Ptolom. Philometer Cleo-  
patras sonne and king of Egypt. All the-  
se armes and princes (saith the aungell)  
shall this wicked Antiochus ouerwhelme  
and ouerflowe them lyke the diluue of  
Nohe. Hitherto hath he described the be-  
gynninge of the raigne of Antiochus Epi-  
phan. now shall ye see the middis of his  
raigne/that is to wit/his. 3. expedicions  
or blages/of þ which/one was into Phi-  
nicen/& the other two into Egypt ayenst  
his sisters sonne Ptolom. Philometor.

For after that/he shall make an in-  
sidiose confederacion with him/he shall  
come vpaynst and ouercome him with a fewe  
folke. **Text.**

That is to saye: Albeit antiochus Epi-  
phan. shall make a deceitfull confedera-  
ce with his neuey of Egypt/yet shall he  
inuaide Phenice þ rycheest prouince that  
his neuey had. And for that this antioch? & Syria.

6. 11. his

Of Antiochus Epiphaneus.

His aunckle was naturally rauishinge and wolueshe/ & because of his prodigalite & profusions of giftis/ he might not spare other menis goodis/ he toke awaye here and there the ryches of other men/ and the tresure of the temple/ and made sale of all thinges. But first he came craftely to his ney to be cōfedered with him as an vnckle to take the tuncion faynedly of his ney/ & lest he shuld be suspected/ he came with a litle company into Egypt but vnder this colour he inuaded Phenice/ robbed and spoiled the cite of Tyre the most ryche cite of all.

**Text.** And he shall come fortunatly & take the moste ryche citics and plentiuouse places of the region/ and shall bringe to passe those thinges which nether his fathers nor grandfatheres coulde not/ the prayes/ the spoyle and the stolne ryches shall he skater amonge them/ he shall also imagine and inuent gyles and fraudes that at his awaited tyme he might inuade & take the strongest cyties and holdes.

This prouince where in he so happely toke the most ryche cytes was Phenice/ wherin were Tyre & Sydon with other ryche townes/ which prouince was some tyme belonging to the Syzians/ but then was it the Egyptians and belonged to his ney

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ney Philometor. The tresures and ryches of this prouince he caryed awaye & skatered them prodigally to make him frendis and to hyer soldyers. Here maye ye see how clerely god sawe before and so cerceynly tolde euery thinge to come.

Then shall he extende his strengthes and mynde ayenste the south kinge with a greate and mighty hoste. And the south kinge shall be prouoked to make battail ayenst him with also mighty an hodge hoste/ but yet shall he not withstand him/ for thei shall betraye him.

**Text.** antioch<sup>s</sup> first dra-  
ge into  
Egypt.

Now had antiochus that ryche prouince of Phenice & made him frendes with the spoyle. Wherfore he exalted with so lukke a successe and begininge/ thought to inuade Egypt with a greter host then he inuaded Phenice. But heare the occasion of this warre. His ney was now but yong and had two chelf counsellers/ called Leneus and Eulatus which wold nedis haue ayen Phenice with the citics thus by fraude taken awaye of Antiochus. Whose counsell antiochus perceyning/ gotte this greate hoste to inuade Egypt rather to haue all then to lese that at he had goten. And here antiochus studied how to corrupt his neues counsellers & dukes with money to obtayne his purpose.

6. ill.

pose.

pose. The bataill was sette betwixt Pelusium and the mount Casium/where antioch<sup>9</sup> won the felde by corruptinge his newes capitains with giftis/then he fayned himself to come nyer into Egypt to his newe and to take the tuicion of him/for that he was yet but yong & so by that deceit to obtaine the hole londe of Egypt And to bringe this his wyked fraude to passe he corrupted euen them that sate at his table /daniel saying.

Text.

And for because his owne counsell familiare at his table shalbe his destruction/antioch<sup>9</sup> shall procure a greate host and slaye very many.

So thus was yonge Philometors hoste betrayd and he lost the sayd felde by the treason of his owne counsellers corrupted with antiochus deceitfull giftis.

Text.

But the myndes of both the kinges shalbe bent one to hurte and destroy the other. And at one & the same table shall thei speke fraudes and falsshed. But yet it shall not succede/for the ende of this matter is appointed vnto another tyme.

Aftir this was antiochus receyued of his newe into Egypt by p counsell of his dukis/and thei sate familiarly at one table. Wherefore the one thought to destroy the other/for the auuncle thought by the colour

colour of his tuicion and promise to defende his yonge newe/at last to set him besyde his kingdom. And his newe ayen thought to geue tribute to the Romans (which were then to mighty for the both) to be defended of them & to destroye his auuncle and so to bring all Syria parte to him ayen and parte to the Romans. But tyme appointed of god was not yet come/that the Romans shuld conquere all the worlde which was a lytle aboue an. 100. yeres aftir. The chaunces and mutacions of kingdoms and kinges are in the handis of god visitinge the wykednes of the fathers into their. 3. and. 4. generacions. Nether falleth there any heare from the head withoute his wyll at the appointed tyme of his foresight which no kinge/nor prince/as he cannot prolong nor differre/so canne nor maye he not preuent it. Thus ye se that thowgh this fayned amite/Antioch<sup>9</sup> came into Egypt/and his newe destitute the faithfull counsell of his owne nobles receiued him/but both of them intended deceite to other. As often tymes the amities and fayned frenships of princes be but mere deceite one to destroye the other/as it is sene this daye.

Wherefore he shall returne into his owne londe with great ryches/and shall sette

Text.

Of Antiochus Epiphanes.

Of Antiochus sette his herte ayenst the holy couenant/  
och<sup>9</sup> first where (his pleasure taken) he shall retur-  
comeinge ne into his owne londe.

That is to saye: Antiochus shall leaue  
behynde him in Egypt his host and capt-  
tains apoynted vnder the sayd false pre-  
tence / to kepe and defende his neuwes  
chelfe cities / which spoyled of him taking  
awaye greater ryches / he shall returne in-  
to Syria. But in his returne he thought  
to robbe the temple of Jerusalem (here  
maye ye see what a subtyl raueninge bere  
wolfe was this anticryst the very figure  
of owre.) Now had he good hope to haue  
had all Egypte and Judea to. When he  
came to Jerusalem / there fownde he a  
whelp to serue him of his owne turne:  
euen the bissshop Jason a lyke bloody wret-  
che / which befoze had slayne his good bro-  
ther and bissshop Onias to get his bissshop-  
ryke. This Jason receiued Antioch. reue-  
rently. And albeit as yet / he by this Ja-  
sons consent / had not set vp the idole in  
the temple (which the aungell calleth the  
holy couenant) and so prophaned it / yet by  
the bissshopes deceit and consent / he ca-  
ried awaye the tresures and many ryche  
ornamets. And a greate slaughter of the  
citesens was made that resisted them /  
and he caried awaye the substances of the  
ryche

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ryche men / as it is to see in the. 1. boke of  
the Mach. Now for asmiche as the aun-  
gell extendeth the prophete of this boke  
vnto the ende of the worlde. Let all yonge  
princes beware of them that fayne them-  
selues to be their protectours / and nyest Beware  
of kynne. And let vs beholde whether yonge  
there be now any spirituall Jasons con- prynces.  
federed and conspired with lyke anticry-  
stes / to robbe and spoyle and slaye the cry-  
sten churches / and to sett vp idoles / to con-  
firme false worsships in them. Now ther  
followeth yet his second viage into egypt  
miche more mischeuouse.

But at the apoynted tyme he shall  
inuaide ayen the south kingdome / but yet  
shall not the last viage be lyke the firste.  
For y<sup>e</sup> shippes of Eyprie shal come ayenst  
him / and make him astonned. And then  
shall he returne with great indignacion  
aanger ayenst the holy couenant / where  
vpon (his pleasure taken) he shall loke  
about him / and loyne vnto him the tray-  
tours of the holy couenant.

That is to saye: After two yeres Philo-  
meter his neuwe espying more clerely the  
fraudes of his auuncle went vnto Alexā-  
driam vnto Disconem his brother / & ob-  
tayned helpe of the Romas to recouer his  
lost cities / & thus accouraged of the Ro-  
mans

Text.  
Of Antioch<sup>9</sup> se-  
cond ca-  
ming in-  
to Jeru-  
salem.

Of Antiochus Epiphanes.

Popill<sup>9</sup>.

mans he expelled his auncles syriake hoste and armye there lefte in his cheife cities of Egypte/receyving his cities in. to his owne defence/asking helpe & ayde of the Romans/wherfore now cryed his auncle open warre ayenst him returning a fresshe with a greate armye into the coostes of Egypte. But this viage was not lyke the former/for it was in Bayne & his cruell false purpose frustrated by Popill<sup>9</sup> the ambassadour from Rome which with his spere drew a circle about Antiochus there he stode/compellinge him to geue a playne answer ere he wolde suffer him once to stepe out thereof/here Antiochus auoided with shame and anger/nothinge done of him/wherfore the aungell sayth: The nauy of cypre oz cithin/which were the Romane shippes oute of Italie. It foloweth. And he shall retorne with indignacion in a furee &c. That is/after that antioch. be thus afrayd/he shall in a great anger retorne into Syria. And in this his seconde retorne he shall do more bylante to the temple and to Jerusalem then he did before. For now he setted vp the image of Iupiter Olimpi<sup>9</sup> in the temple/a forbode circumcision with an open proclamacion/he bzent the holy bokis of the lawe and prophetis/and constituted synfull

Antioch  
his se-  
cond co-  
ming to  
Jerusal.

synfull playes and all brastly haithen vigilies and stemes to be haunted in p cite/ drinkinge dronken in the honor of their goddis Bacchus and Venus. He slewed godly men which wold not consent to his idols and image seruice and to their heithen filthynes. He/by the bissshops counsel left there an armye of men to defende all this idolatry and heithen victouse abominacions/and to presse downe the true religion instituted of god. And how greate and greivouse was the persecucion and destruction of p iewes comon weall and true religion by this anticryst thus counseled and prouoked by the bissshops Jason and Menelaus the story of the Machabees tell it. Now see whether Popis and bissshops haue not ensenced lyke Antioches vnto the same synfull factes this daye. For it foloweth.

And there shall be set vp armes and strength out of him/which shall prophane and pollute the holy temple of helpe and strength. And they shall take awaye the daylye long continued sacrifice/a set vp in the temple the abominable idoll of destruction. And the wyked traytors and transgressours of the holy couenant shall be bzingin to play the crafty deceyuers thorow hypocrisie and flaterye.

Text.

That

# Of Antiochus Epiphanes.

Antioch is p de-  
uill is pa  
pe & bis-  
shop.  
The te-  
ple of hel  
pe.  
The day  
ly wont  
sacrifice  
  
The abo-  
minable  
desola-  
cion.  
  
The sig-  
ne for p  
thing si-  
gnified.  
Tray-  
ters tra-  
sgressors  
were the  
bishops.

That is / The armye of Antioch. there  
left to defende these abominacions / shall  
defyle the holy temple of helpe with their  
heathen execrable rites. It is called the  
temple of helpe and strength / because by  
the promises made therein the Jewes as it  
were in a castle / were defended of god / as  
is the gospel now oure helpe and strong  
tower. To take awaye the dayly wont sa-  
crifice / is to abolishe and to forbyde all  
the Jewitish religion / and to slaye all that  
worship god after Moses rites and lawe  
These armes of Anti. did set vp also moo  
images heithen rites and cerem. in the  
stede of gods religion / which also with all  
oure rites / cerem. and tradicions be called  
the abominable and execrable euident  
apresent signes of the destruccion of tho-  
se temples and churches wherin they be  
yet set vp. And here is the signe called p  
thinge it self (that is p very destruccion)  
which it signified. The trayterous trans-  
gressours of the holy couenant and testa-  
ment / were the apostate bishops as Ja-  
son / Alcimus / Menelaus with their fac-  
cion / which ether for their owne profite  
and lucre or for feare / forsoke and renyed  
God for Antiochus pleasure / which did  
both saye and do all thinges deceitfully  
thorow hypocrisie and flaterie.

These

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These troublous and heuie afflictions  
of gods church are before wyten / to mo-  
nyshe vs to beware / & constant. The Je-  
wes themselves deserued these plagues /  
for the text saith / that Antioch. shall con-  
sult with the forsakers and trayterous  
transgressors of the lawe / which were p  
bishops with their affinite affectinge  
and prouoking antioch. to robbe and defyle  
the temple with images and heathen ry-  
tes / ministring fyre and cruell tyrannye /  
euen p very complices of all that bngod-  
ly sacrilege / that themselves might stand  
styll in their auctorite and dignities / for  
out of the spirituall headis which profes-  
se themselves to be the gouerners with  
their doctryne and defenders of the chur-  
che and euen the church it selfe sprung  
forth all these calamities geuinge aucto-  
rite & powr to that secular heithen king  
ouer the temple of god / ouer the rites and  
religion / yea and aboue god and his worde  
to / that the kinge confirming their aucto-  
rite and powr to defende their owne su-  
persticion and apostacie / to punish and  
persecute the godlye / that might the fre-  
lier persecute their tyrannous mischeif  
& murther. And therefore the text saith.  
Thy shalt be fraudelently brought in / tho-  
row hypocrisie to flatter empours & kings  
with

Dure cō  
solacion.

with diuine and holy tytles. But oure cō-  
solacion is / that we see the ende of their  
tyrannye and heuypetsecucion at hande  
and that we haue god almighty with cri-  
ste and all his aungels on oure syde / & as  
that persecucion by Antioc. dured not ful-  
ly folwer yeaes / euen so shall we after a  
lytle short trouble / haue a restinge place  
to breath vs.

Text.

But the peple which knowe God  
shall be boldened to stande and to do con-  
stantly. For the lerned teachers in the pe-  
ple shall teche and enstructe many: but  
they shall be smytendowne with swerde  
and syer / and some cruciated in captiui-  
te / and banished / their goodis taken from  
them / which persecucion shall dure ma-  
ny dayes.

To knowe god / is to knowe the father  
to be the very onely god one alone for vs  
all sufficient / euen oure god / & him whom  
he then shuld sende / & is now comen his  
sonne / oure saulour Ihesu god and man.  
In this prophete & aungell had respect  
to the Machabeis by whose lytle powr in  
comparision to Antioc. and the bishopes  
with their adherents / the lytle good flock  
of the Jewes were deliuered and their  
temple and religion restored. This pro-  
phete / (when the tyme came) moued the  
Macha.

Machabeis to lyft vp weapens ayenste  
Antiochus. And here begine thou the boke  
of the Mach. and obserue diligently the  
godly zeale of holy Matathias the prest  
& of the Mach. how they suppressed that  
anticristen antiochus / & thou hast the iust  
commentarye of these verses. Also where &  
text hath / that the lerned teachers in the  
peple shall teche many. It is signified  
that in that most perellouse tyme / the doc-  
tryne of the trewth shuld be meruelously  
purged and illustred / as now the perels  
of this oure tyme and dispisitions of the  
lerned do most clerely trye and polishe  
the doctryne of the verite. And where he  
sayth / Many shall be smytendowne with  
swerde and syer. He signifysth and certifi-  
feth vs that the crosse must be borne of  
the professours of the worde / as cryst tol-  
de his apostles. And the present persecu-  
cion of this oure tyme teacheth vs clerely  
to vnderstande this text. For whan it  
was then spoken / the spiritualte & their  
seculare impes had not yet made this la-  
we / that heretiques / that is to saye / the  
true teachers and professours of goddis  
worde shulde be bzent.

But in that same persecucion / they  
shall be holpen of a lytle helpe. And to the  
many shall ioyne themselves deceitfully.

Text.

Of the counfort in persecucion.

Of the lerned techers some shalbe smy-  
ten down to be tryed/proued/pourged/po-  
lissed and made whyght vntyll the last  
tyme. For there remayneth yet another  
tyme.

The ma-  
ner of de-  
lynerace

Mach. 1.  
Of whō  
this day  
the chir-  
che is hol-  
pen with  
out p<sup>r</sup>o-  
sent of p<sup>r</sup>-  
ordinary  
powers.  
Consola-  
cion.

This text blowp the trompet to ani-  
mate Matathias to thzodown Antiochū.  
He callith these lytle shepish flock of the  
godly/ p lytle helpe. Which without any  
ordinate ordinarie imperie oz commande-  
ment of p<sup>r</sup> magistratis/of their owne wil-  
ling desyres canne togyther to defende  
the chyrche of God. Euen as this daye/  
this day (the chyrche forsaken of the bissshops and  
theadis that shulde defende it) is holpen  
che is hol of a fewe pooze p<sup>r</sup>ynate persecuted/banish-  
pen with shed persones here and there wytinge  
and techinge/as the faithfull peple then  
folowed/not the powz/But p<sup>r</sup>iete of Ma-  
tathias. Matathias therfore was that  
lytle helpe with the sonnes of Mach. of  
whom p<sup>r</sup> aungell here prophced. Let vs  
therfore (most dere brethren) counforte  
and confirme ourselues with this text  
ayenst the out cryings and facings of so-  
me proude bissshops rozing in pulpits and  
courtes. That men must in this cause o-  
bey p<sup>r</sup> ordinarie powz we may not preuent  
their pleasures in settinge forth the pure  
gospell/we must beleue and do as p<sup>r</sup> most  
part

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part say thet: This donkes is yet/a was  
then the bukler of many vngodly persons  
to defende/a hold styll their false religion  
It is now a comon perswasion of the bis-  
shops and their false farine to alledge  
their ryches/their wealy lyues/the most  
part/their fauour with their princes/hon-  
noz/prospere successe and fayer fortu-  
nes/by these to allwer the simple and  
worldly to their false religion. And if the-  
se pestilent perswasions will not serue/  
then dispute they with fyer/fagets fet-  
ters p<sup>r</sup>esoninge and swerde/banishment  
and losse of oure goodis and lyues for the  
defence of their idols and false doctryne.  
And here thei paynt their whorish chir-  
che with holy names of the spouse of cry-  
ste/oure holy mother vniuersall catholik  
dekked with so many holy sacraments de-  
cent rytes and laudable ceremonies/a to  
haue the preeminence and to sit aboue all  
empzours and kinges. And then thei con-  
tende noman so hardy as to swarue from  
the ordinarie powers/see ye them neuer  
so openl synfull and vngodly crimnose/  
yet can thei not so erre (saye thei) as to re-  
ceyue oz teach any erronlouse and false  
doctryne/false worshipes oz idolatrye.  
For their holy mother the chyrche cannot  
erre. And thei on. ly haue the Holy gooste  
c. ii. with

The fained excuses of the papists.  
 with his fathers wings and tayle to.  
 And it is a token of a good mynde (saye  
 thei) to wyne at their manifeste crimes  
 and to mitigate their mischeif with a mo-  
 derate interpretacion / & to excuse their  
 abominacions with the infirmities and  
 frailtie of man. And the greates menis  
 open offences / namely of their churche /  
 must be dissembled and loked on thow  
 oure fingers / lest in the rebukinge and in  
 the healing of them / worse inconuenien-  
 ces may chaunce (say thei) For at the ste-  
 ringe of errors and faultes of the clergie /  
 discorde may be inflamed and kindled /  
 many ruynes / many dilaceracions & diui-  
 sions with other inconueniencies may fo-  
 llowe (say thei) which will bring forth gre-  
 ter hurtis and breed worse thinges.  
 A man (say thei) maye not rebuke his olde  
 fathers for euery dotage & chyldishe tow-  
 che. Also thei haue made great apologics  
 and sweet defences for themselves con-  
 cerninge these their magistrals modera-  
 tions / toleracions and mitigacions to  
 wyne at their wylle wykednes / which yet  
 forbide that the formes and ways taken  
 of the rulers shuld not be moued nor trou-  
 bled / no not although thei haue right gre-  
 te faultes. These these be also the wylle  
 flaterers by whom many emperours & kin-  
 ges

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 ges haue ben inuited and trapped with  
 their holy flateringe tytles and induced  
 by their wiked counsels and perrellous  
 perswasion into theirowne destruccions.  
 But yet be there certain limites of these  
 their deceitfull and subtile perswasions.  
 For let vs bere and suffer their ciuile ser-  
 uitude & heuie burdens / let vs wyne at  
 their imperiaall proclamacions and lorde-  
 delly comandements / and suffer their ma-  
 nifold negligence / yea and their open fal-  
 shed and tyrannye in iugemets. And let  
 them for theirowne worthe blindnes be  
 styl seduced of their blynde bisschops and  
 flatering frlers / let vs bere the speaking  
 and doing all for their priuate profits &  
 pleasures taking awaye the peoples bodies  
 and substance: but yet the glozy of god &  
 of his sone Iesu Cryste must we preferre  
 aboue al humane policies profits plea-  
 sures and precepts and not esteeme the  
 publique peruerse concorde in false reli-  
 gion ayenst god & his anointed more then  
 the glozy of god or owne honours and  
 lyues. For whoso denye me (saith cryste)  
 before men / I shall denye him before my  
 father in heuen. And the apostles coman-  
 de the precept of god to be preferred abo-  
 ue the comon concorde of sinful men / and  
 to obey god rather then men. And if any /  
 c.iii. yea /

The exposition of  
yea were it an angel of heuen/teache a  
nother gospel then himself had preached  
saith Paul/accursed mought he be.

Unto these sayings let vs adde the iu-  
gement of god set forth in this prophetic  
euen to approue the lesser parte which o-  
bayth not the kings/empzors nor their  
bishops in this behalfe but condempne  
these maintainers of the vngodly religiō/  
put into their headis of these baksliden  
bishops. Nether be thei so smal offences  
perswaded and qualifed of my lordis/w  
be hererebuked of god. For albeit these  
wylie whelpis with their arrogant article  
makers seke how to agre beliaff with cry-  
ste/ids and the true worship in spirit/  
thrusting the pope and cryste bothe togi-  
ther into one pook/yet be not these toylie  
lugelinge castes worthei to be admitted  
thrusted in/nor playd in crystis churche/  
in which place/p onely voyce of his true  
pastor ought to be herde/the onely light  
cryste ought to shyne/whiche the eternal  
god by the volce of his prophets of cryste  
and his apostles/delivered to vs. Howe  
grete derkenesse there be yet in the chir-  
che/the vain fonde frivole questions in  
their sentenciaries declare it/disputing  
whether god may comande man to hate  
him/what thing eate the mouse guaw-  
inge

inge their consecrated brede: But these  
fonde questiōs (saye thei) be moued but of  
a fewe idle fryers nether therfore ought  
the hole bokis and churche of the prelats  
to be cōdempned / well. Thei be not these  
trifles which the angel so earnestly re-  
buketh/But thei be p very senewes & pythe  
of all madde idolatry false worship & bla-  
spemies of gods glorie euen their messe  
it self and their own inuented sacramēts  
to geue grace/and workes to iustifye into  
the downe treadinge of the most precious  
blode of cryste and into the blasphemou-  
se iniurie therof. Whiche the highe orde-  
narie popes and bishops here defende so  
manifestly that thei canne nether colour  
cloke nor excuse them.

As touching their misse/let them lye/  
blaspheme/& tuggle there with tyl their  
belyes breke/yet agens them fight the ol-  
de aunciet holye churches/with manifest  
mighty testimonies refuting their mani-  
fold pestilent prophaneaciōs where with  
thei pollute the holye souper of the lorde.  
And where it is playne no ceremonies  
no rites no tradicions without the pre-  
scripte instituted vse and forme of god/to  
holde ether the vse or name of a sacramēt  
wherfore comande thei brede and wyne  
to be worshiped as god yea and that whē  
c.iii. there

Their  
misse  
philip  
melanch-  
ton.

Their  
Unchaste  
chastite.

The tē-  
ple & to-  
wer or ca-  
stle of  
helpe.

there is no use nor forme of any sacrament which is no little blasphemie. Also their lawe of their priestes Unchaste chastite/is the most stronge perniciousse perdition of infinite soules. Whether dothe long custome with their Unlawfull Bowes at their Unlawfull articulated age excuse their damnable doctrine. The churche is in this world ofte in an herde servitude Under yoke of these infidelis/ but yet were there ever some godly prudent men which lamented their blyndnes and desyered these enormities to be reformed. The temple I sayd before was called the tower of helpe for the promises sake there made to defende the peple. As is the gospel to be a mighty strong castell of the churche/ which although it be cruelly resisted/ yet shall not the gates of hell prevail against it: for there shall the churche dwell where as is the voice of the gospel. This tower of crystes churche and gospel shall there neither turke nor tyrant throwe down. Of which churche it is written in the booke of Salomon/ to be as terrible to these antichristis/ as is the edge of an armie or castell laid full of ordinance. The tēple had but one temple as but one doctrine & one worship of one god: & therfor this tēple is here called in a singulare nomber fortitude

tudo/or sanctuarium presidit/ that is the holy helpe and strengthe. The idoll of destruction or waasting image/ he calleth he reastie the god Mayzin/ that is a stronge god of diverse and of unlyke churches/ sett or haged up in euery sondre churche. The hebrewes comonly call all images strange gods & heithen rites abominable destructions/ because that whersoever they be set up and honored in churches or in abbies/ there haue we a certain token and a sewer sacrament that the same Abbies & churches shall be all made euen with the grounde not one stone left upon another as cryste himself propheted of the tēple of Jerusalem for the same abominacion/ and as ye se it this day verified of many abbies in this and other regions.

There is added to this abominable image or rites/ this worde Bastans that is destroying or thrustinge out of the churche the very true doctrine and worship. For so longe as these images & the god Mayzin with these heithen rites stande in churches: there is the true worship & godly religion utterly destroyed/ and at laste shall the same churches & comon wealthes be all destroyed by a fewe poynt private parsons shall this helpe come to destroye this abominacion in a churche: the papistes  
and

The J.  
dol of de-  
struction  
Mayzi.

the more part is naught. and their princes with the moste parte of the peple embraceth euer these abominable signes of their destrucciō / & the gospel persecuted of the moste parte declareth them to not knowe nowe this daye / the tyme of their visitaciō / which as it drew forth the weping teares out of crystis eyes coming into Ierusalem / euen so may it now cause euery cristiane to wepe / to see what a merciles destrucciō this day hangeth ouer all cristendom / first by themselves / and eft sone by the turke / for that thei haue not known the day of their visitaciō these .20. yeres visited by the gospel sent them so mercifullly.

But the lesse parte was it which fyl not from their god in that / and in this so troublouse a tyme. He saith expressely / which knew god: the knowleg of whom saith I saye shall iustifie many. For he shall reuele himself by his word to this little nowmber which be to many in the eyes of the grete nowmber / for that thei wold haue be all quenched and cannot / nether is the grete nowmber able to resist our doctrine for when our aduersaries object / the lerned bissshops iugement / the emprowers comandements his .32. articles of the doctours of Louaine / kings actes and articles / and the moste parte with

with their olde holy mothers customes so semely so decent so laudable & cetera. which be yet their present weake weapes and rotten reedis / then let vs heare the voice of cryste in his true teachers & godly preachers / which in this present conflict confuteth their false doctrine so clerely with godis worde / as is the sonne / as it was sene of late in the disputacions at Auspurge / Spire / Raynspurge and Basyle where the popis dotish disputers Eccius / Cocleus / Pighius / Alphons / Bartholome Latimerus with al their drunken drasse saks were with shame constrained to geue place to the lerned men of the princes of germanye (were Eccius and pighius neuer so fumish) as ye see them confounded in the bookes written ayenst them of the lerned answering to their calumpniouse false lyes. Whilis the kingdom of bissshops was thought to be the chyrche of god the was not the true chyrche known but nowe haue the disputacions and bookes of the lerned / & the folishe answers of the papists declared the difference. But many (saith the aungel) shall be smitten down with swerde and fyre &c. This is euery day verified in euery realme crystened sence the gospel was offred them. This little floke of Cryste thus destroyed apere

apered to their aduersaries to haue litle or  
no helpe of the gospell & of god/nor yet  
any counfort at all: but yet out of that lit-  
le helpe that so litle apereth to our anti-  
cristis (whiche helpe is right grete to be  
in the scriptures and promises of god wri-  
ten for our consolacion and helpe) we fele  
bothe incestimable counfort and helpe euē  
in the middis of our afflictions & in p de-  
athe/when the moste parte and papistis  
iuge vs to be forsaken of god and man/ as  
thet iuged criste to be/when his father  
toke his spirit into his handis & the third  
day raised him vp agene. But many shal  
ioyne theselues to vs (saith the aunzell)  
deceitfully. Trowth it is/that there we-  
re then/and be nowe many false brether-  
ne/especiallly suche as were fryres & mon-  
kes strowed into many congregacions so  
me to be curats which vnder the preten-  
ce of the gospell as longe as it apered to  
encrease and was not forboden/by gredi-  
er begginge dissemblinge and flateringe  
bothe deceyued and betrayed many/& yet  
thet scaunder & hurte vnder the same co-  
lour many a simple and good man. Many  
there be of these dissemblinge deceyuers &  
preuey false brethren euen mo then of the  
trowth becom. But at that tyme there we-  
re many that fayned theselues to be the

fren-

friends of the Machabees/ but all was to  
destroye them. As p bishop Alcimus ioy-  
ned himself fraudulently to the host of p  
godly ayenst Antioch/ which by the same  
deceyte slewe many godly citezens of the  
Jewes. And here is to be noted. That af-  
tir the returne from Babylon vnto Antio-  
chus dayes/ there were rulers and prin-  
ces of the stok of Dauid ouer the Jewes/  
but yet without the name of a king/ being  
nethelisse in a mean autorite as capi-  
taines and leaders into bataill. Wherefo-  
re now begane the bishops to bulshle and  
bere rule both in the seculare powr & pom-  
pe ouer the peple and playd the kinges a-  
bout. 160. yere before crystis birth/as thet  
haue and yet shall bere lyke rule & gouer-  
ne both empours and kings not long be-  
fore crystis seconde coming to iugement.  
A lytle before this destruction by Antioch  
was Jannes their capitain slayn of An-  
tiochus in the sege of Jericho. Aftir that  
thet were without a seclare goid. And the  
bishops stroue amonge themselves/one  
kyllyng another/set a fyre with desyer of  
honor/rule and ambition/corrupted with  
all maner mischeif/so that thet blotted-  
out the lawe of God/ thrustinge in their  
owne lordely tradicions/as thet haue do-  
ne this daye. Which is an euident token  
that

When p  
bishops  
of the Je-  
wes bega-  
to rule.

false  
bakbygh-  
ting bre-  
therne.

The expositiō of  
that the world is nyghe the ende and cry  
steshortely to come to iugement.

Luk. 2. But as when the Very churche was de-  
stitute the ordinarie powres and secular  
gouerners / that godly Matathia exhorted  
the lesse part to resist þ furlouse king /  
euen so now haue we the holy spirit exhorting  
vs to resist with his wordethet false  
doctryne and to tell both emproure and  
kings and bisschops. That we ought rather  
to obey God then men. Here is it  
playn that euer shall the emproures / prin-  
ces / kings / bisschops and the seculars  
be the most parte ayenst crystis true chur-  
che. Also as then did Alcimus the bisschop  
associate himself deceptfully with fraude  
vnto the lytle flock of the godly into the  
destruction of many good men / euen so do  
the false brethern & falsenointed bis-  
schops and popish prestis this daye. And  
many which neuer were of vs / shall (as  
Joan sayth) forsake and go from vs to þ  
contrary part. For in the tyme of persecu-  
cion the thoughtis of many false holowe  
hertis shall be reueled and laydopen / then  
shall men be tryed as it were with fyre.  
And many shall turne their myndes / so-  
me for feare of losse of their goodis and  
lyues / some for the displeasure of þ powres /  
and some for dignities and lucre shall re-

nye

nye the Verite and fall bak from the faith  
and become cruell persecutors. Which  
when they shulde haue bene tried with  
fyre to be made whyght / thei became ve-  
ry blak Belialis / when by the same crosse  
and fyre þ lerned godly techers be tryed /  
polished and made as whyght as syluer  
for a certeyn tyme apointed of god / after  
which tyme there shall be a nother worlde  
The tyme of oure persecucion shall not  
long endure. Here is lo / oure consolacion  
for albeit oure aduersaries thinke vs to  
be vtterly forsaken and that oure perse-  
cucion shall euer last / yet hath god apoin-  
ted vs a tyme of oure reste and deliuerā-  
ce / wherein we shall reioyse. And as þ le-  
wes at that tyme were comforted with þ  
hope of crystis coming then at hand lytle  
more then an L. yerres to come / euen so be  
we now comforted with crystis coming to  
iugment which we truste shall not so long  
tary to deliuer vs and to cast downe oures  
and his enimies into perpetuall paines.  
Which shall for his chosen sakis shorten  
the dayes of this synfull worlde. Of the  
hole story of this Antiochus Epiphanes /  
read the booke of the Machabees.

**T**his. 12. chap. first contayneth the  
lyuely description of Anticryste / Chap. 12  
Whose first colour is to cōtempne  
goddie

## The description of Anticrist.

The. 5. goddis worde: secondly/he is painted of  
 prophe- his pryde. Thirdly/set forth in his pros-  
 ties of perouse successe. fourthly/he is knowen  
 anticrist of his contempt and despying of matri-  
 monye. ffyste of his idolatrie. 6. Of his  
 2 large gifts. After these colours. secondly  
 is his fall described/and what shall hap-  
 pen ayenst him/and by him ere he fall/as  
 first/what & who shall stand ayenst him/  
 how he shall destroye the most pleasant  
 londe. And who they be that Anticriste  
 shall not overcome. And who shall be de-  
 ceived of him. His death and fall/ & pla-  
 3 ce wher he shall be destroyd. Thirdly this  
 chap. teacheth/that the crystians/names-  
 ly the confessours and teachers of the gos-  
 pel/shall before the last iugement suffer  
 the most greivouse persecucions/But they  
 shall wresle oute of them thozow Cryst/  
 bringe defended euen ayenst the gates of  
 4 hell. The. 4. place treateth of the gene-  
 rall resurrection of oure bodies/euen the  
 5 last consolacion of the cristians. The. 5.  
 is of the vertew and power of the minis-  
 ters of the worde before the iugement/  
 and of the eternall rewardis after oure  
 6 death. The. 6. teacheth what readers  
 shall be profited and lerned by readinge  
 7 daniel. The. 7. sheweth the tyme of the  
 delyverance of the chyrche and of the re-  
 surrec

## The thirthe Chapter.

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urrection of y dead. The. 8. expownerth/ 8  
 wherfore the prophete of Daniel is so  
 harde/and whom it profiteth. The. 9. pla- 9  
 ces of the tyme of the ende of y worlde.  
 The tenth hath an example of the resur-  
 reccion of the dead.

But this kinge shall do what him-  
 self lysteth. And shall extoll and preferre Teyt.  
 himself aboue all the goddis or aboue the  
 most hyghe god. And ayenst y most hyghe  
 god ouer all shall he speake horrible blas-  
 phemies. And it shall prosper well with  
 him/Untyll gods wrath be consumed wth  
 him/and the implete of the wyked be at  
 the rypest.

This is the lyuely description (Under  
 the persone of Antioch.) of our two cruell  
 anticristes: that is to wit/of the Sara-  
 cenik fyerce beast the Turke/and of his  
 bloody brother oure holy horned hypocrite  
 the Romane Pope. Whom by their bitter  
 frutes ye maye knowe as the tree by his  
 sower crab. First by the contempt of god-  
 dis almighty worde. For wher the aun-  
 gell sayth: That this kinge shall do what  
 himself lyst/and satisfye without any re-  
 fraint or restraint his owne lustes & plea-  
 sures: he signifieth the turke and the po-  
 pe with thir conured hornes to be law-  
 lesse/nether to goddis worde nor to thei-  
 d owne

### The description of antichrist.

owne lawes to be subiect: but all thinges that thei lyst to be lawfull. Hytherto pertaineth this. 4. Verse of the. v. Psalm.

The. 4. Verse of p. 10. psal. after the Hebrew. This Ungodly casteth by his nose & despiseth all other / in al his mischeuous wayes cogitacions he setteth naught by god. Not onely the turke / Mahumete / the popes of Rome / their cardinals / bishoppes / monkes / preistis and fryers haue playd / and yet play this parte / but also all emperours / kinges and princes / which ensenced by their serpentine perswasions / haue & yet do persecute and suppress the gospel / which (now the daye of their mercifull visitacion by the gospel offered them) yet wyll they (the aungell calleth antichrist a kinge) do what they lyst / make what proclamacions and articles of oure fayth they lyst / as doth the emprouer this daye in the nether parties of Germanie strayghtly commanding no printer to printe / nor booke seller to sell any godly booke to the edifying of crystis churche nether in dewche / Latyne / frenche / English / Spanish nor in the Italian speche.

Secondly he is described of his pryde. He shalbe extolled and thrust by himselfe aboue and ayens the moste high god: speaking horrible and meruclose blasphemies ayens the him: Here was it propheted.

That

### The twelfth Chapter.

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That Anticryste shuld not onely sitte in the temple of god / but that he shall proude ly lift by himself (as Paul prophcedeth it of this place take) aboue euery thing that is called god / but also by his doctrine fighting playn ayens the gospel / contumeliously shorne god and cryste / and accurse and excommunicate his churche / as it standeth in the. 10. psal. His mouth is full of malediccions.

We exhorthe therfore as many as we may for the glozie of god / that they separat themselves from this Ungodly faccion both in iugement & will: as did the Maccabees exhorthe many to auoid the company of the counsels confedered with Antiochus / we warne also the lerne and prudent / which yet for the studie and zeale of praece (as they wolde be sene) or for a certain singulare precise morosite / wolde appere to abhorre and csteeme these new faccions and soden mutacions (as they call them) being alto ware / to wise and to charely circumspecte in this their stake sentering / lest their rashnes (as they pretey it) shuld confirme the enimies of the gospel / therfore decree they thus to stand still / lyke idle idols / and in securite as it were a farre of looking vpon and beholding the bront of the bataill / no hand is put

d. ii. ring

The cauillacions of the papists.  
ting forth/ nor yet once (whē thei might)  
to helpe to any amendement or reforma-  
cion. But the mater is to manifest and to  
farre gone/as may easely be percelued of  
men of clere iugement not being corrupt  
with any affeccions.

The rea-  
sons & ob-  
ieccions  
of our ad-  
uersari-  
es solu-  
ted by  
Philip  
melanc.

But here thei say/that in healing the-  
se euils and enozmites/we do more hur-  
te then good/as to make tumultes sedici-  
ons and cause the peple to rebell ayensie  
the magistratis and the ordonarie powrs  
and thus geue them the bydle to all licen-  
ciouse libertie. And by this example and  
occasion the curiose persons shall trouble  
the true doctrine. We see (say thei) the  
Anabaptists/the Seruicis/the capanes  
the loites/georgias/danides/and other  
pestilences encrease at your sterings. As  
whē some of the hyders headis were smi-  
ten of/other headis arose bp of their blou-  
de. Euen so these deceiuers in this or  
that one place repressed/ yet shall there  
other as euill sectis aryse in other pla-  
ces say you. ye aske vs what enterpri-  
ses take the great men vpon themselves?  
with what discipline suffer thei their ma-  
ners to be ruled? Howe diligent (I praye  
you be thei to nourish godly studies and  
scolis? Whother translate thei the chir-  
che and abbey goodis? What thinke ye?  
Is not this distraccion and diuision of

211  
The cauillacions of the papists.  
princes now emonge themselves an infi-  
nite and sufficient euill. We see it (saye thei)  
that nether great nor small maters can  
thei with a comon consent bringe well to  
passe. At laste thei say/ If now the begin-  
nings of this stryfe be so perelouse/ what  
shall chance (thinke ye) vpon our poste-  
rite when there shall be lesse lerninge and  
then by the lenger custome the audacite  
of grete men shall be the more confirmed?  
yet is there now in princes some zeale to  
godly doctrine. Sicke a study & zeale shall  
there not be in their children. Wherfor if  
ye wil nedis haue althings sodenly cha-  
ged (say thei) ye shall encrease fiercenes  
and crueltie. These thinges thei laye a-  
yent vs when we rebuke their errors ty-  
rannye/and open mischeif. And ful grete  
sorowes do these heuie sightes bring vpon  
vs. Civile discordis geuer infinite euils  
and perels. But yet is it an vnjuste yea  
an vngodly towche to caste the cause of  
discord and licencious rebellion vpon a  
peaccable gospell. For thei that rebell &  
will not obey god nor his truth/ but de-  
fend their owne lyes and erroneose affe-  
ctis ayent the open verite/thei (I say)  
by their sediciouse studies stered by these  
vprozes. Images and all false opinions  
muste geue place to the almighty voice of  
d.iii. god

their ca-  
uillaci-  
ons solu-  
ted.

god. These abominations when they be defended pertinaciously of the enemies of the gospel / then their stiffnecked pertinacity inflameth discords. And even these be the common and worthy present plagues of all christian realmes now set on fire with the battle. I thinke there was neuer a fairer and goodlyer realm then was Egypte constituted of Joseph / and yet did Moses lament it to be utterly destroyed for repugning gods message and withholding his people in bondage against his will And much more did Jeremie bewaile and sorrowe the destruction of Jerusalem / the temple and the iews common weale. Nowe consider the tyme of Antiochus the figure of our antichrist / and thou seest even the image of our present plagues and calamities in the storie of the Maccabees. Few or almost none / was the number of the godly Unto whom yet were there ioyned many Bayn light / false / and deceitfull persons. The princes could not agree among themselves. Their chiefe leader and defender of the godly died before the ende of the battle / as now of late the chiefe maintainers / writers / and preachers of the gospel haue bene taken awaye. But yet shall the better and best parte haue the victory. But what confusions and destructions of

the iewes longe followed that persecutor Trevely Matathias toke not to him his weapons to the entent that his newe hire can should be a saviour of the saducees false doctrine / nor yet that his children children should constitute their kingdom with mutual murder slaying so cruelly the citizens. Neither yet that their children children / as were the Thebanes (brethren among themselves) should with wicked weapons and battle one kill another troubling the religion and bringinge in upon them the Romans to profane their temple. For it is manifeste that after the battle of Antiochus Epist. the iews were grievously plagued with the domestic tyranie of the posterite of the Maccabees / who were their bishops and priests. So that evermore shall the new stormes overthrowe the church. And albeit in present state of our church apace yet to be tolerable although she wanteth not her trouble and present persecutions / yet with in these few yeeres there shall an heat be kindled in princes hearts / and so by little & little / the succession of the tymes shall alter the princes mindes / yea and even the myndes of the learned shall be changed / and all / both the secular and ecclesiastick sorte shall be distracted from the truth Unto reuenging

this did  
philip  
write in  
an. 1543;

d. ill. ginge

Phillips giue one another with warre. And the prophe- shall there be any harder scrutute of the cle was chyrche/and false doctrines shall folowe fulfilled (This was verified the laste and this ye in y yere re when the keisar did set forth his wiked folowig precepts and 32. articles of the Doctors & so for of Bouayne).  
the.

But let vs obey the comandement of god not doutinge himself to gouern our iournel and course vnto the ende/and his wrath to be apcaced. And if men go forth in their mischelf persecutinge his worde and chyrche/there abideth them a heuey miserable destruccions/as did fall vpon y fewes. But this one thinge dare I promi se our superciliose arrogant Ariopagites that so longe as they thus persecute and thinke thereby to haue their kingdom aye in tranquillite and peace/and so longe as they suffer not the gospel to be preched for re fear of commocion/But thus violently suppress it/that god shall plague them & all cristendom with perpetuall batail famyn and pestelence/wherof there shall folowe mutacions of imperies and realmes/grete changes of eucry estate and degree There arose in grece batail amonge the selues wherby their chris cities were almost vtterly destroyed/as platea/Corcyra Athens/Sparta. It was their apoynted  
plage

plage of god for their wiked vngodlynes idolatry & lecherie. And the heuier & gre- uous was their plage because they had not gods gospel to counfort them and to deliuer the beleuers. For it is the moste great benefit of Gods mercie to kinde- forth the light of the gospel when sicke heuey mutacions and destruccions drawe nigh/as many ensamples haue shewed it/and euen now doubtles there hange ouer all realmes cryscned great and so- den heuey changes. Wherfore that some congregacions might be sustained & con- forted with the true knowledge and very inuocacion/and their heuines mitigated god hath sent vs his gospel as the most present helpe and consolacion in the mid- des of these miserable mutacions which if we repell/so caste we from vs our coun- forte. It was not the gospel that brought the turke (I speke of present examples) into Hongarie & Westenrik. Nether was it gods worde that brought the english- men into Scotland and into France. It was not the gospel that brought Martin Ban Kosse before Anwerpe and to spoile a great parte of Brabant / it was not the gospel/that drowned Rome and selonde It was not the gospel that brought the emprow into so many euill chaunces in  
his

his warres after he fled from þ counsel  
and dyd no good but disssembled with the  
Germans. It is not the gospel that maketh  
this vniuersall derthe of Britaill & of  
all thinges. It is not þ gospel that shal  
bring in the Turk vpon vs. It is not the  
Gospel that now plageth all realmes  
with warre. It is not the gospel that ca-  
steth downe abbies and bissshopryes brin-  
ging them into this obprobrious obloquie  
and contumelie. It is not the gospel that  
committeth the crysten princes to gyther  
one to destroye other. But it is the very  
Violent denyinge and thrustinge awaye  
and persecucion therof and of the trewe  
prechers. It is their fyerce madnes in  
idolatrie and their making of newe arti-  
cles with all youre other synfulness and  
abominacions that hath and shal dayly  
plage all crystendom.

The coun-  
sell of þ  
bissshops  
of Hun-  
garie.

What (I pray you) profited it Hunga-  
rie the sage counsels of their bissshops  
and preistes with their impes to comma-  
de the gospel not to be there preached nor  
receyued for feare of commocion and dis-  
sension / and then we beinge at discorde  
(sayd they) emonge oure selues / a greate  
occasion is geuen to the Turke to invade  
the londe. And as this was their policie  
to auoyde the Turke (yea rather to bring

him

him in vpon them in dede) euen so vse and  
practise oure emprouer / kinges & bissshops  
now the same wyse policie lo / vnto this  
daye. But as it came to the Hungarions /  
and to other realmes / euen so let the reste  
loke for lyke mutacions and worst hei pla-  
ges. Men ignorant of the gospel / what  
counfort / what helpe & deliuerance haue  
they in sicke anytes. Verely non at all. but  
by their humane policie they thinke to be  
salfe. Sed Vana salus hominis. But Vayne  
is the helpe and helth looked for by manie  
policie / sayth the lord. It is therfore the  
lyght of the gospel that bringeth conso-  
lacion in these afflictions vnto godly men /  
which though they se themselves to be op-  
pressed with the most heuie scrutute / yet  
be they asswared / not to be vtterly de-  
stroyd / which by their prayers in fayth  
mitigate these plagcs and put the perill  
from the beleuers / for so greate and pre-  
sent is their helpe as is their fayth con-  
stant. And therfore do þ superciliose hygh  
lokes of oure papists erre farre out of the  
waye / they be deceyued and they deceyue  
other / if they thinke their owne wittes /  
opinions / counsels and policies to be the  
infallible destined tables / and that all  
thinges muste so come to passe as they  
haue decrede / and that from their set pur-  
posed

psal. 59.

The exposition of  
posed counsels and decrees / not god him-  
self maye swaue. But herken / o ye folles  
Isa. 29. what the spirit of trewth telleth you / say-  
inge. Because this peple draweth nyghe  
me with their lippes and with their mou-  
thes speke micher worship by me / their het-  
tis being so farre fro me / and because the  
worship that they shulde geue me / they  
geue it me after their owne deuise and af-  
ter the doctryne & precepts of men / ther-  
fore behold / I myself shall do to this pe-  
ple a thinge to be wondred at aboue mea-  
sure. I shall destroye the wysdom of their  
wyse men / & the vnderstandinge and for-  
caste of their men of moste actiuite & po-  
licie shall haue a fall. Wo be to them that  
so depely drowne themselves in their ow-  
ne policie that they thinke to hyde their  
thoughts and counsels from the lord &c.  
To whom speketh God herer not to oure  
papistis thinke ye? We see it and know it  
spoken vnto them as oure present dayly  
examples teche vs. Wherefore we render  
vnto God the eternall father of oure de-  
lyuerer Iesu Cryst hygge and immortall  
thankis for that he hath aye kindled to  
vs the lyght of his gospell. Wherefore let  
vs praye to god in fayth and in innocēcy  
of lyuinge and be not afrayd of the false  
lugemēts and falser perswasions of the-  
se vni-

the twelfth Chapter. 215  
the vngodly preistis of Baal. Let vs enbrace  
the gospell / loue and reuerence the ve-  
ry trewe chyrche / let vs knowe the godly  
not to be called to slughishnes and idles-  
nes / but vnto the most hardeste sharpe  
and leoperdest batails.

The tokens and markis of oure anti- the mar-  
cristis therfore must be well knowne. his of an-  
ticrist.  
The deuyl diuerse ways layeth a wayt  
for all men. Some he exalteth into pryde.  
Some he wrappeth into lecherouse lu-  
stes: some he combzeth in couetousnes /  
murther / theft / destruccio of realmes / ra-  
pe and into a false fayth he bringeth ma-  
ny & blydeneth them with false opinions  
and falser religions. Agens this aduer-  
sarie it behoueth to fyght busily / but how  
and when / well know the godly. We must  
hold fast & doctryne deliuered vs of god.  
And in fayth must we aske helpe of him  
onely for crystis sake.oure myndis must  
be confirmed with his promises / lest euyl  
temptacions take vs. The deuyl hath  
yet his instruments / euen the pope / car-  
dinals / biss hopes / preistis and fryers /  
about emproue and kinges to water yet a  
freshe the popes gardens. And their fa-  
ther sathan hath yet other instruments /  
euen the Epicures which wyeth & wrest  
all religions vnto their owne profite and  
pleasu

pleasures/ yea and euen the gospel thei  
abuse vnto their owne lucre taking it for  
a ieste and storie made by man: yea & euen  
thei that wold seme to be the pillars and  
edifiers of the chirche and defenders of  
the gospel/ defende their misses/ images  
idolatrie and seduce mens myndes from  
the true inuocation and worship of god.  
These mens kingdom is contained vnder  
the name of anticrist/ and is to be ab-  
horred. Some simple sorte are gretely de-  
ceyued with this reuerend name of the  
holy mother & catholike chirche/ which  
thei geue to the gay place and proud pre-  
stis onely. And therfore thei thinke it im-  
possible to be any knauerye or errours in  
so holy fathers with their meretricious  
theer.

Philip. But the souper of the lorde haue they  
Melanc. prophaned and polluted most horribly w  
The pro- many errours. For these anticrists fayne  
phanaci3 a transubstancion/ that is a thrusting out  
of the lor- of the substance of the brede and a thrust-  
dis sou- stinge in of the substance of crystis bodye  
per. and blode. And most falsely say thei/ the  
The. 2. selues to offerre by dayly and often the  
mark, sone of god/ and this their oblacion to de-  
ferue for other men (by the vertew of the  
dede it self) grace/ remission/ and helpe  
ayenst all bodely perels and deceases.

These

These fyltheylyes and prodigious pro-  
phanacions of so holy a souper haue hor-  
ribly kindled y wzath of god. Euer hath  
the chirche beleued the workis comman-  
ded of god to be the worshipinge of God  
and oure dewties wherin we please God.  
Nether is god worshiped with rytes and  
cerem. inuented of men be they neuer so  
decent & laudable before men. Sayth not Luk. 16.  
Cryste: Whatsoeuer is hyghely esteemed  
lauded and praysed for decent & holy be-  
fore men/ is abominable before god: For  
if these their decent rytes and cerem. we-  
re godis worship and honor/ so shuld the  
heithen rytes and cerem. be decent & lau-  
dable seruices and worshipinges of god.  
In this error the anticrists fayn the re-  
ligion of monkis/ fryers &c. and the sole  
lyuinge of preistis to be hyghe seruice to  
god/ and therfore forbyd thei all these or-  
ders to marye/ and thei tende the lawfull  
martyed in sonder most cruelly/ when this  
their deullysh lawe of their wyueles cha-  
stite is the most cruel tyranny bringinge  
many thousands to dampnacion/ whose  
myndes and bodyes for this vnlawfull  
bonde are deadly polluted/ whose soules  
by this one lawe be so letted that thei ne-  
uer can rightly call vpon god/ and ther-  
fore by the comon consent of all godly men  
it ou-

Marke this wel it ought to be abolished. These anticry-  
stis transforme the churche into a civile  
kingdom and into the policle of the real-  
me / tyering it with decent civil actis and  
rites / which apisshe imitacids ar the cau-  
se of all these errours & mischeif brought  
into the churches. The attribute to Pe-  
ter and to his successors (as they call the  
selues) powr to translate kingdoms / and  
to the bissshops they geue autorite to ma-  
ke newe articles of our faith. And them-  
selues to geue the same to emprour kings  
and princes / as did Jason and Menela-  
us to cruel Antiochus and to make newe  
worshipings and seruices to honor God.  
These bissshops vsurpe a seclare lordely  
powr to interprete scriptures / whiche to  
flater princes they geue it also to kinges /  
ne noccant / to hold them to frendis / yet  
is the true interpretacion of the scriptu-  
res the gift of god / as is the institucion of  
gods seruice and worship limited with  
his prescript worde / and with no powr ge-  
uen of men. And to be short. The lordly-  
nes and domination of the bissshops / is  
nowe all contrarie to the gospel. And  
whē we at the laste counsell the emprour  
and the lordis of germany beinge present  
with all the lerned monished iently the-  
se bissshops of these enormities yet wyll  
they

they moste prouly and pertinately defend  
still their idolatry and open errors conu-  
cted there openly of the same / yet forbyd  
they the gospel of trwthe to be taught: &  
with tyranny aboue any Nero or Dioclecia-  
ne slay they godly mē for the profession of  
the gospel. Their owne partinate pryde  
wetingly resistinge gods worde therfore  
declareth them to be the very anticryst is  
here propheted of daniel. Nether be the  
controuersies wherof we disputed / obscu-  
re / but were clerely then cōfuted & per-  
ced of al men. The cause why so many dis-  
sent from vs is. That they be epicures or  
hipocrites blyndened & bewitched with  
the false auctorite of the pope and his car-  
dinalls and bissshops or with the Bayn cō-  
celte of their owne carnall wisdom and  
policle / of which it is wryten in this cha-  
ptus. All the vngodly shal be with oute vnder-  
standing. Wherfore let vs not be mo-  
ued at their wiked iugements and ordina-  
ces to consent to their errors & idolatrye /  
so to helpe their furposc madnes. Now ye  
se anticristis kingdom & who be the prin-  
ces therof / wherfore it is sone seen vpon  
whom the text is verified. Nowe to the  
text ayen whence I haue digressed.

And it shall prosper with him vntill  
Gods wrath be consumed and spent  
vpon

Text.

## The markis of anticryst.

Bpon him and þ impictie and wykednes  
of the Vngodly be at the rypeste.

2. thes. 2. For the contempt of the gospell/shall  
the wrath of god suffer the turke and the  
pope with strong delusions and effectuo-  
se errors to destroye many soules and bo-  
dyes/but it shall dure no lenger then that  
his wrath consumed/shall ceasse/a their  
wykednes be rype/which shall be when  
with his clare cominge he shall thruste  
downe anticryst. Anticryst shall prosper  
in the mean tyme in his mischeif/ for he  
shall do and haue what he lyste/he shall  
haue helthe of bodye/ryches/princely ho-  
noz/dignities/his pleasure ouer women/  
Victories/pea and what he will/as to per-  
secute to make lawes &c. which is a token  
of the continuall consuming wrath of god  
hanginge ouer his head/as is the crosse  
and affliction of the godly the token of  
gods loue toward them. When anticry-  
stes wykednes is rype and at the hyghest  
in persecuting/as is this daye the wyked-  
nes of the emproure pope & other kinges/  
then let them beware /for now will the  
wrath of God ceasse to suffer them here  
any lenger to lyue.

cept. He shall set naught by þ god of his  
fathers/nether shall he regarde the con-  
iugale loue in wedlok/nor sette a wght by  
any

## The twelfth Chapter.

218

any god at all/for he shall exalt himself  
aboue all thinges.

Christ was promised to the fathers  
being their God/and therefore shall anti-  
cryst deadly hate him/because he promi-  
seth to the repenters remission of their  
synnes & lyfe eternall for the onely fayth  
and confidence of his mercye promysed  
them. The turk callcth vpon Mahumete  
and wilbe iustified by the workis coman-  
ded in Mahumets lawe/the pope callcth  
vpon the deade saintes and wilbe iusti-  
fied by the workes wyten in his owne de-  
crees and lawe. In this Verse ye se two  
manifest markes of anticryst printed both  
vpon the turke and the pope and their se-  
cular princes yet folowing their steps  
one euident marke is. They shall not  
knowe ne vnderstand what God is/but  
openly caste awaye the God of oure fa-  
thers Abraham/Isaac and Jacob &c. one  
god alone for all sufficient him onely our  
fathers called vpon in cryste/ theirs and  
ours onely mediator. Vnto him onely in  
all afflictions we and they dyd euer flye  
in the fayth of cryst oure sauour and one-  
ly mediator. And were hard and holpen  
by his mercye/oure fayth teching it vnto  
crystis passion paste/as dyd theirs vnto  
his death to come/ther by both they & we  
c. ii. to be

The. 4.  
A. 5. mar-  
kes.

### The markis of anticrist.

to be iustified. But this our eternall god and father thus knowen in Cryste/ shall oure anticrystis (sayth the aungell) neuer knowe nor regarde / but spyghthfully set him at naught and caste him awaye for their idols set vp in his stede both in their owne hertis and in their chyrches to be worshipped after their owne inuencions/ inuocacions &c. They shall inuent their newe iustificacions newe articles/ remissions/ indulgences and saluacions by many other means and mediators then by onely Cryste. These anticrysten keisars/ kinges and bishops shall teche and defende most cruelly their own strange god of their olone makinge made with their mouthes and hands. And as tyranously shall they fyght for their owne inuented iustificacions and inuocacions of their dead saints: for their owne merites/ will workis/ and satisfaccions/ rytes/ cete. &c. Then shall they pray to/ and for the dead which nether heare nor knowe them. And when they be thus casten vp of God thorow their owne lustes into a forlorne mynde. Rom. 1. Then shall ye see their sifte mark euen to contempne the honest lawfull coniugale loue of men and women despyring to be coupled in holy wedlok. God hath created the man and woman & graf-

### The markis of anticryst.

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fed into ether seve a mutuall loue to be loyned togyther in wedloke/ lawfully to bring forth frute/ one to haue a counfortable felowe helper of the tother. This naturall coniugale loue shall they vterly destroye forbidding the lawfull matrimonie of preistis and of all their religious sonde Dowesses. And shall set vp thereby wheredom aduoutry and all prodigious lecherie vnder an hypocritish cloke of vnlawfull lawfull Bowes and sole vncast chastite. So that by this deuillish doctryne and prohibicion many a man and woman is dishonested shamed viciated and polluted/ yea and many a soull dampned. Sicke forbidders of wedlok shall neuer haue good successe and fortune in their owne maryages.

1. Tim. 4

And as for oure bishops and preistis the autors of this anticrysten act/ they be so depely and so openly marked with this bawdy bronde and popish print/ that whoso see their shauen crownes/ as they be afraid of their familie wyues & daughters and abhorre their to ouermiche domesticke familiarite/ so do all the worlde speke shame of their open prodigious lecherie. These be so/ the monstrosse markes of oure anticrystis both seculare and ecclesiastike/ euen the manifest blasphemie.

Isa. 63.

5. mark.

mies and contempt of god in worshipping images and strange gods and their deuillish doctryne prohibyting lawfull marriage and violently rendinge honeste lawfully married persons in sonder with their dearely beloued chyldren/ thus to confirme their owne wyde wandering wpyeles lecherous lustes. I tremble and shake for very shame & fear to tell the horrible viciouse lyues & abominable fylthyne committed among themselves and with menis wyues/ wherof all the romish rammish prestis and bishops so sitnke that all honest men stoppe their noses/ eares and eyes at them.

This anticristen kingdom reteyneth the name of god the eternall father & his sone cryste. But thei adde to idols & corrupte the trewe doctryne: both in praying to the dead and worshippinge of idols and images/ among y<sup>e</sup> which idols their misse is the most execrable abominable signe of a swift and soden destruction shortly to fall ouer them. And as for the trewe inuocation of god thorow cryst/ thei haue turned it into a doubtful dubitacion. In oure sorrowfull repentance and contricion/ so long as the mynde doubteth/ & is not certeynly perswaded of remission of hir synnes/ she knowith not God in Cryste/ but flyeth

flyeth from him to dead saintes and dome idols. The crystians in this maner of inuocation differre not from the turkes Saracens and iewes/ whiche al pray to/ and call vpon god/ but in a perpetuall dubitacion whether god be mercifull/ forgive or heare them. For nether thei nor we can be certified by our workis/ whether we be for their sake worthy to be herde and forgiven. Wherfore our faith stayed vpon god and vpon his promises to be herd & forgiven for crystis sake whom the father willed to be offered by a sacrifice for our synnes/ excludeth al maner a doute and al that may let or fight agens this merciable forgouens. For this constant gift of faith certifieth vs fermely/ verely to be receiued of our god and father for his sones sake/ and for his sake onely our prayers to be herde/ as it is writen. We haue uinge sicke a bishop and mediator/ let vs with bolde confidence go vnto him & cet. And aye/ what soeuer ye aske my father in my name/ he will geue it you. For in that he saith in my name/ he comandeth vs to aske in the faith and confidence of the mediator. As thus. O eternall god & father of our lord Iesu cryste/ the maker and conseruer of al things/ most wysc/ the beste/ mercifull/ our iuge/ and almighty/ c. lll. vpon

Heb. 2. &  
4.  
Joan. 15

a prayer

Lyclops  
& popes  
& his pri  
ces.

ring of ether wothers beneuolent dewtie.  
The man knoweth himself to owe certeyn  
labors to his wyfe / that she want not foo  
de or any necessary thinge / and the wo  
man muste laboure to sustayne the bybring  
ing of hir childerne &c. as that moste fru  
tefull and necessary booke of the Chyristen  
state of matrimony teacheth vs. Whiche  
booke every cristen man ought to reade.  
But the one eyed great tyraunt kinge Ly  
clops sitting alone in his dene lading his  
bellye with delicats and his owne flessh  
with lustes care not for this honeste cure  
and conyngale loue. He bereth no honeste  
beneuolence to any parte of mankinde he  
geueth them not their honeste conyngall  
honore for their creators sake nor labo  
reth to get his wyfe hir lyuing nor defen  
deth hir from inconueniencies / but him  
self compresseth & dishonesteth al other  
menis wiues and daughters and turneth  
by their haltes when he hath done with  
them / for they will not be combed w<sup>th</sup> their  
owne wyues and children. This is both  
the schlauder to the womā inuerye to hir  
houfbond / shame and dishonestie to them  
all 3. and to their children to / and destruc  
cion of the fraill sepe / not to nourish helpe  
and defend hir but to bringe hir into per  
tuall infamie and dampnacion. Of this

inua

inurie shame and dishonestie speketh the  
epte sayinge he shal fill the women ful of  
shame and dishonestye schlaudered with  
perpetuall contumelie & dampnacion.

The syt bronde of this bloody beast is  
to contempne god exaltinge himself abo  
ue all thinges. Here he describeth the fu  
rye of the Epicures / which is the highest  
and depest mischeif of all impiete / euen  
to cōtempne the very god and to vse him  
as no god / but to imagine god to be a god  
of his owne makinge / and to destroye the  
predestinacion and foresight of god / yea to  
make the religions or gods ordinances to  
serue his owne plesures for his own pro  
fite and lucre. Who destroyeth gods infal  
libile prouidence and destinacion but  
he that decreeth / that a man may preuent  
the predestined and apointed howe of his  
death / infallibly foresene of god? What  
els is this then to be magnified aboue  
god? To make new articles of our faith  
contrary to Gods worde / and to set them  
in their prophane seculare actes of poli  
tik parlements armed with the swerde and  
fier / is not els then to be exalted aboue  
god himself. Wonder it is seinge this epi  
cure godles furye be so horrible a sinne a  
gainst gods highe maiesty / that no man cā  
expreesse the grauite therof / that so innu  
mera

The 6.  
token of  
anticrist  
An epicu  
re is he  
that se  
keth his  
belly lu  
stis.

The exposition of  
 merable men so much delyte/withe the  
 contempt of god/in these epicure opinions. But these abominable crimes & im-  
 pieties the sone of god shall disclose and  
 punish at his open coming ayen to iuge-  
 ment/that he might orde his chyrche with  
 gloze and cast these anticristis into euer  
 lastinge torments vnesse they repent in  
 tyme monished.

**Text.** But he shall worship in his owne  
 kingdom the god Mayzim/euen the god  
 whom his fathers neuer knewe/him shall  
 he honour with gold and syluer/perle  
 and gemmes/and with other precious  
 ornaments.

**Mayzi.** Mayzim/signifieth stronge defences  
 as bulwarks and castels. This god May-  
 zim/which our fathers as Abraham/I-  
 saac & prophetes & the apostles with our  
 fathers in the primitiue chyrches neuer  
 knewe/is it which they haue anticristes  
 of late haue made and fayn themselves  
 euery daye to make it/which sleightly  
 leger de maine(say they) no aungel nor  
 yet marye herself cannot do/but onely  
 popis false anoynted Anticristis. This  
 their stronge god and castell Mayzim/is  
 not onely their owne made God/but also  
 all their rites/cerem.lawes/doctrines/  
 tradicions with their transsubstantialis-  
 all

all their lyinge prophane papistris/false  
 worship and idolatry belonging therunto  
 vnde in scripture is the most strong staf-  
 fe (as Moses and the prophetes call it)  
 wherewith man is sustained and nourished  
 Mayzim is a made mighty god of and in  
 sondre temples. The arke and the temple  
 of god were called Maysa/that is/their  
 strong castell or tower/as it is afore sayd  
 But Mayzim in þ plural nowmber signi-  
 fieth yet more stronger thinges then they  
 all/euen their most strongest helpe and  
 holde wherby anticristis kingdom think  
 themselves to be for euer defended & pre-  
 serued. For as long as their Mayzim in-  
 misses with their adpertinences maye  
 stonde they thinke their kingdoms in-  
 pugnable. So longe as they maye holde  
 styll their hyghe honor and priuilege in  
 making their vnmighty Mayzi/they dout  
 not but to stonde faste and sewer ayenste  
 god and cryste and his gospell. The Je-  
 wes hauing to greata confidence in the  
 arke (& yet was it made by gods precept  
 and so is not Mayzim) caried it forth into  
 the bataill ayenst the Philistens calling  
 it the God of the Hebrewes/as they call  
 Mayzim the god of the cristians/suppo-  
 singe thereby to haue had the victorie/but  
 the arke was taken and they miserable  
 slayne/

Leuit. 26  
 Ezech. 4

1. reg. 4.

flayne/for to muche trustinge in theire al-  
to weak Mayzim not institutcd for sicke  
ententis. What perels/plages bataill so-  
res sykenesses wether fyer feare we/but  
a non the makers of Mayzim causse their  
misses to be song and sayd/yea and May-  
zim in a maske muste be carped about in  
processions for helpe & defence. But cryst  
instituted not his holy souper into these  
endes and vses. Make fast (my masters)  
yours mustye and mistye Mayzim with  
your misses/for if ye lese him in this your  
bataill and cōtencion ayenst cryste/sew-  
ly ye lese the strongest hold ye haue. If he  
fall/your kingdom is in the duste. Doubt-  
les his legges be broken. For the aungell  
affirmed it/and Daniel sawe befoze his  
fete to be made and bakt but of brittle bak-  
kery/his bodye therfoze now reletth and  
laggerth. Make muche of/and hold fast  
yours golde and syluer/yours pzeiousse  
stones and so ryche iewels begged to or-  
nowerne to honoz and to magnifie May-  
zim/and all for your owne aduantage.  
For the tyme drawth faste on that your  
felices and your god Mayzim shall lese  
all/yea you shall lese Mayzim to. This is  
and shall come to passe/where and when  
the very vse and firste institucion of the  
lordis souper shall be restozed to crystis or-  
dinance

dinance/and your prophane popish mis-  
ses be abolisshed/as they be well minis-  
shed and put downe now in many places  
with the abbeyes. Some expositors call  
Mayzim the god of strength or the most  
strong god of anticyrst/because he shall be  
defended mayntained and strengthened  
by the most strong weapens as by swerde  
fyer/water/and by the strong powers of  
most mighty empours/kinges and secu-  
lar armes/& also of & by most subtile  
crafty lerning and studye of the popishe  
preistis deuilish doctours of lawe/blody  
bissshops/and cruell cardinals. And of  
most fraudelent foyes the holy hypocri-  
tes/euen the mischeuo<sup>r</sup> monkis and fyer-  
ce fryers. Of which it foloweth in the  
text sayinge.

¶ And he shall for p<sup>r</sup> defence & mainte-  
nance of his god Mayzim & to glewe men  
to this strange god/honour them highly  
with dignities lordeships & riches/yea  
and for a rewarde distribute the erthe to  
all them whom he knowthe wyll helpe to  
confirme his god.

Nowe shall all anticyristis enforcemēts  
be to study and contend to defende and to  
make Mayzim strong/stablesshinge him  
with decrees counsels cursinges lawes  
thondzings and lightnings with swerd  
fyer

## The exposition of

fyer water parlement actis cessions en-  
quiringes holy sacraments of strange  
names Also with the false miracles make

**Sir Nicolas** get ues prestre in the countie of surrey Upon  
his false mi- Thomas Becket's daye y laste yere at his  
racle. mase pze his synger to besprinkle the cor-  
pores and the hoste with his blode and so  
lifted it bp shewed bloody to the peple to  
restore the celebracion of Thomas Bec-  
ket and his day ayen. And howe liberal/  
pra prodigall is thei auarice in powerig  
for the grete giftis for thei mazim to sup-  
presse the trwth and to set forth thei lyes  
and false doctrine ayenst theirown con-  
sciences/their own and their fathers fa-  
ctes declare it/wher thei gaue Judas the  
30. peces of syluer to betray cryste/ & ayen  
when with so grete a some of mouey thei  
stopped the keepers mouthes and to cause  
the to make so lowd a lye ayenst all thei  
consciences/that thei being in sleap/his  
disciples shuld haue stolen crystis body a-  
way out of the graue/so to contende to ha-  
ue quenched the verite of crystis manifest  
resurreccion. For when all thestis fall/  
yet haue thei false miracles and money  
to bye lyes and to suborne the defenders  
of thei lately made Mayzim thei popis  
god. If gold syluer pzectionse stones or any  
riche

**The last shif-  
tis.**

## The thalsthe Chapter.

225

riche Jewels or holy sacred sacramentall  
names may defend he shall wantenone.  
If the secular powz of empzours & kin-  
ges or any subtille sophistry or any mira-  
cles may help to hold bp Mayzim thei  
shall not fail him/yea and it were to slay  
an hole londe of crysten men whiche dare  
speke or write ayenst Mayzim/for the ho-  
ly souper of the lord to be restored into  
right vse. And therfore it stondesth in the  
same Verse/he shall highly honour them  
whiche confirme Mayzim the strang god  
whom he hath chosen/and he shall make  
them lords of grete possessions and distri-  
bute the erth vnto them for a rewarde/e-  
uen as miche to say/as anticryste shall ge-  
ue grete titles names and honours/ry-  
che giftis priuileges and possessions to  
the empzours and kinges cardinals bis-  
shops religio use and secular prestis or  
to any other magistrates which at his ple-  
sure wyll persecute the Gospell/worship  
idols and confirme his rites cere/and fal-  
se doctrine. As did Antiochus geue the  
bissshoprikes to the prestis for propheing  
the temple and slayinge the saynts/euen  
so in these dayes do the ryche gloton and  
p cruell Cyclopes enryche men with lar-  
ger benefices and dignities/whiche ether  
speke or wyte or do bothe ayenst the pro-  
fess.

The exposition of  
 fessours of the gospell and defende their  
 idols yea and at laste the bissshops/when  
 they see their Mayzim to mould/be fower  
 and begyn to lose his bigore strengthe &  
 taste/they shall thet redere by all their spi-  
 rituall iurisdiction powz and autorite into  
 the secular kings handis ayē with their  
 bissshoprikes chauntries colleges & goodes  
 to/for the stronger helpe and defence of  
 Mayzim. Thus shall they tosse the ball to  
 eche other with giftis and goodis/titles  
 and honours/the spirituallie procuringe  
 the seclare helpe/and the seclare powz  
 makinge the preists lordis aboue all to  
 mainteyn Mayzim/one state shall helpe  
 defende and auance the tother and all  
 to defende their god Mayzim. Which al-  
 though of himself he be but thynne & wea-  
 ker then the mouse that cateth him/yet  
 haue they geuen him the moste mighty na-  
 me of all/euen to be Very god and man af-  
 ter they haue once sinkingly breathed  
 their wordis vpon it/when yet in so do-  
 inge/they declare themselves to be mag-  
 nified & exalted aboue him/if they gra-  
 unt the creator beter then the creature/&  
 the fletcher beter then his bolt. And to be  
 short/by this their god Mayzim vnder-  
 stand their misses/as I said/with al the  
 adpurinace executed in their churches  
 ayenst

the thirthe Chapter. 226  
 ayenst the worde of god or not with the  
 worde/befor/vpon/and about their alta-  
 res.

This Anticristen kingdom salthe the  
 tcept shall geue great lordships and king-  
 doms to many & deuyde the erthe to them  
 by permutacion. It is manifest/that the  
 popis haue translated empires and king-  
 doms/permuting & chaunginge them at  
 their plesures which haue defended the  
 and their god Mayzim. For as antioch  
 gaue the bissshoprik of Jerusalem to the  
 epicure preists which gaue him licence  
 to prophane and spoile the temple/euen  
 so now we do the popes and bissshops geue  
 the same lycence to secular emprouers &  
 kinges that their selves might still make  
 Mayzim/yea they haue geuen grete giftis  
 and promotions to Eccius / Cocleus /  
 Emser / Dighius / Latomus / and Alphos  
 and to sicke popish preistes and pharise-  
 is to write & to dispute strongly for May-  
 zim ayenst the lordis holy souper/and to  
 defende idols and all false religion.yea &  
 albe it their misses/rytes with the all their  
 false religion be proued openly naught &  
 deuillish/yet cloke they them with this  
 pretept sayinge. The autorite of the chur-  
 che may not be contempned nor spotted/  
 nor their decent odiousse orders & illau-  
 f.ii. dable

## The exposition of

dable rytes be taken away which lordie muste nedis rule the roste. But (cryste reader) take thou heed to gods worde which here clerely painteth before thyn eyes their god Mayzim with all his helpers & defenders / and by whom and what means he is yet holpen & upholden and defended / and herken what þe voice of god saith ffugite idola / fflye frō images and idols and auoid false strange gods. Thou shalt see it openly how the bisschops shall shortly rendre þp into the emproures and kinges hād is their bisschopz like autorite spiritual ouer the churches / their first frutes their tenthes / palaces parkes &c. and the pope shall yet geue thē the tytles of god / to defende his false faith. Which all is not els then to exalte them aboue god / and all to defende and magnifye their mōstrofe Mayzim.

**Text.** But at laste / the south kinge shall goze him with his horne & the north king also shall come fyerceþy vpon him lyke a whirle winde with wagens & horse men and with many shippes: he shall inuade the regiōs lyke a swelling floude runing all ouer them. He shall inuade that moste pleasaunt londe and many shalbe smiten downe.

Here is discribed the laste bataill betwixt

## The markis of anticryst.

227

with Antiochus and the kinge of Egypt. But as cryste toke an occasion in the prophete of the foresignes and destruccion of Jerusalem / of the temple and ierues common weal / to set before our eyes the foresignes and tokens of his laste cominge & destruccion of the worlde: euen so here of this laste bataill betwixt these two kinges / the aungell proceedeth vnto this present laste ende of the worlde / declaring in howe troublouse and bloody a state þe worlde shall make an ende. Nowe the west parte of the worlde whiche is called crystendom hath her north and south kinges / which be at heuey warre among themselves. The pope is / and hath ben longe tyme a south kinge / and with his hornes & power hath he hurt all crystendom north west and east from him / he hath geuen them all to drinke of his poysoned golden cuppe / auerting them from the true faith and religyon vnto his anticristen doctryne. And whether he hath now set the north and south kinges and emproures together by the eares let the stories and present experience be iuge. The text saith. At laste / or in the tyme of the ende / meanninge not onely the ende of Antioch<sup>9</sup> persecucion / but also this present tyme & end of this worlde. But at there nowe no nor-

Mat. 24

Apoc. 17.

f.iii.

the

The exposition of  
the este and weste kinges whiche fight  
ayenst the south kinge the pope yisse trw-  
ly. All thei which hane receiued the gos-  
pell as the germans / and thei that vnder  
the same pretence debarre him of his fal-  
se vsurped powr & money falsely exac-  
ted / as englonde / fight yet ayenst him / yea  
and all the crysten lerned which write or  
preache ayenst him in Germany / Fran-  
ce / Englonde &c. do yet fight ayenst him  
resistinge this stronge and sharpe horned  
harnest hore of Babylon. The text se-  
meth to geue the victorie to the north  
kinges ayenst the pope and him to haue  
the fall: which shalbe verified of the spi-  
rituall bataill with the penne & lippe  
of the lerned & godly mē writing prechin-  
ge & praying ayenst him. What shal we say  
of these kinges yet fighting among thes-  
elues? God knoweth. But þe turke is a north  
este king if we loke vpon his seat imperial  
in Constantinople from Iudca and from  
Be. Wherfor / I iuge that for þe persecuciō  
& thrusting away of þe gospel alþ west real-  
med and the Romane empire shalbe the  
settogithcr one to destrote another til the  
way be made redye for the turkes incur-  
sion. And that therbe but fewe crysten kin-  
ges a lyne that shal leaue thei kingdōs  
to theirown ayers and posterite if the tur-  
ke preuaile. For he shal come into that

the twelfth Chapter.  
moste pleasaunt londe gretly desyered &  
many shalbeslayne. This shalbe a pre-  
lous and a troubles tyme. Ezechiel pro-  
pheted of this destruccion by Bog and  
Magog / by whom is vnderstanden the  
turkes cruell powr. The pope first came  
into Italy and did set his scat in Rome /  
which is the moste pleasant londe in cri-  
stendom. France / Englonde and diuerse  
parties of Germanie be right fertyle and  
pleasaunt londes / and gretly desyered &  
longed for of þe turke. But who shal escape  
these cruell anticristis handis? the text  
saith thus.

But these men shal escape his hande /  
euen the J. dumeis and the moabites and  
þe princes of the Ammonites. These J. du-  
meis be the bloudy Edomities of Esau  
Moabites signifye proud men / the Am-  
monites be basterds & misbegoten / bothe  
were the sonnes of drunken lot goten by  
his owne daughters. These bloudy misbe-  
goten filthei papistes shalbe confedered  
with the pope and turke / and with the per-  
sewers and destroyers of the crystendom /  
and so escape theselues / for that present  
tyme. These misbegoten Ammonites þe  
pope and his misshapen bissops shal di-  
ligently wait which parte is lyke to pre-  
uaile / and vnto that parte shal thei flye  
f. iiii. with

Text.

The edo-  
mites de-  
nyed  
gods pe-  
ple to pas-  
se thor-  
ow their  
londe. no  
ber. 20.

The expofition of  
with their ryches and fayer false perfwad-  
fions submitting themfelues euen to the  
Turke rather then they wolde lefe their  
names/ryches/tytles and dignities/and  
wyl rather become Mahumetes mis-  
fhops and the turkis trewe prifis then  
to dye for the Cryften fayth. It foloweth  
in the next Verfe/who fhall not escape.

Text. **I** And he fhall fende his power into  
regions / and the londe of Egypte fhall  
not escape.

The po- Egypt was no leffe pleafaunt fertile  
pe a turk and ryche then it was blynde and igno-  
will ha- rant of god and full of idolatrye. Egypt  
ue the ry tant of god and full of idolatrye. Egypt  
ches of is as muche to faye as derknes. The mo-  
Egypte. re welthye and ryche kingdoms be / the  
more vicioufe blynde and aduerfaries ar  
thyr to Gods worde. There be yet some  
kingdoms ryche pleafaunt and welthey/  
The po- but in the middaye lyght of the gofpell  
pe hath had the/ now fprongen vp fo clerely more then the-  
the turk fe. 20. yeares / good lord how blynde and  
will ha- derke Egypte be they? But for their ry-  
ue them. ches and welthyne fhall the Turke the  
cruciflyer be bent to invade and to obtai-  
ne them. Wherefore it foloweth.

Text. **I** And he fhall be kinge ouer the tre-  
fures of their golde and fylyer and lorde  
ouer all their pleafant poffeffions and ie-  
wels of thefe blynde Egyptions. But Ly-  
bya

bya and India fhall he paffe thorow.

Thefe blynde wealy sondes which yet  
persecute gods worde fhall not escape the  
turkis handis. But Lybya and India by  
which are vnderftandyn all dnye baron  
regions full of pouerty sondes full of mo-  
ftres and mylde beastes where nether ry-  
ches nor pleasures are to be gotten & turke  
fhall paffe by or thorow them doinge no  
hurte. For thei be ryches tresures & plea-  
faunt fertile regions full of gold & fylyer  
that anticryft euer fought and fhall feke  
to the worldis ende. But now whyle thei  
be in the middis of their welthe and ry-  
ches and haue gotten thefe pleafaunt real-  
mes / the aungell thus fayth.

Text. **B**ut then fhall tydings from the easte  
and north trouble him and feare him.

When the pope was in the middis of  
his welthy ryches and fo hyghe in power  
auctorite and honour / decreded and exal-  
ted aboue god thorow oute all cryftendom  
increafinge his ryches and power with  
pardons licences grauntes and gathering  
of his tributes and pensions / then came  
there fhewed tydings to him from the  
north east oute of Saponie and Helue-  
tia / that one Martine Luther with win-  
glius and Ecolampadius begane to wry-  
te ayenst his pardons and ayenst his god  
May-

Mayn / and that they disputed of his power &c. Then began the gospell a good tydings of the iustificacion and fre pardon & remission of synnes by onely fayth in Jesu cryste to be brought to his carce / which as thei were good and glad tydings to the beleuers / so were thei terrible tydings and a fercfull fame to all infidels & papistes. For then as p text sayth.

**Text.** In ira & furore magno egredietur ad bannandum & occidendum plurimos.

That is / In ire and in a great heat and furye shall he go forth to destroye and kyll full many. Euen as many as shall folowe and haue folowed these godly lerned men's holy doctryne of p gospell. Then sent he to his cardinals and bishops in euery countrey as to Thomas Wolsey archebishop of yorke and Cardinall to perswade the kinge / some to perswade them prouir / some to p frenche kinge / some to Scotlande &c. that the gospell now ryse was dampnable heresye / commandinge all kinges and bishops cristened to suppress it preche and wyte ayenst it / and to burne all the professors and bokis thereof / as testaments and bybles translated into the Bulgare tongue / yea and euen Luthers image to burned they at Pauls crosse with many englishe testaments /

Tho

Thomas Wolsey the cardinall present solemply sitting vnder his golden canopye. Now therfore thempzour and kinges all (but some of ignorance) playd anticristis part for the popis pleasure with swerde and fyre sleing many innocentes more then these. 24. yeaes / and yet ceasse not some bloody bochers / for the dragons pleasure to persecute the crystians. Well / let them go on yet a lytle whyle tyll there come yet moo terrible tydings from the north east. And let them styll fume and some out fyre and water fagets & swerde vntyll not onely fearfuller rumors / but also the turke himself be in their neckis. But yet in the mean tyme it is possible ere these warres (now begune. 1544. in July) be ended / that euery south west kinge maye heare fercfull tydings from the north east eche one of other. And all they togither at last shall heare fercfull tydings from the Turke / euer redy to inuade crystendom. The turke in the middis of his prosperite & glozy shall heare the last fercfull tydings of all / euen when Cryste oriens ex alto as did zacharie saye / shall come downe springinge oute of heuen to iugement. But in the meane ceason / see what prouisions and shifts / these anticristis shall make / mistrustinge these tydings /

Luk. 1.

The exposition of  
dinges/sayth the aungel.

**Text.** And he shall set fast his strong ca-  
stles palaces and bulwokes betwixt  
two seas vpon the noble holy hyll/Butt  
he shall come to his ende / when noman  
shall helpe him.

The serpentynescad the pope of all bea-  
stes the subtyllest and fardest forcasting  
dreading these tydings long ago buylded  
him many strong castles in Rome & Italy  
betwixt p two seas one called marc adria-  
ticum and the tother called Tyrhenū.  
Rome his cheif seat of his reste and plea-  
sure being situated vpon the noble scuen  
topped holy fathers hyll. But his sewe-  
rest tower of all was (as he thought) that  
by his counsels/curses/lawes & decrees  
he had made his holynes and power so  
hygh and fast that he was exalted aboue  
god/emproure/& kinges vsurping a wor-  
ship aboue god there boasting himself for  
gods vicare on erthe & head of the vniuer-  
sall chyrche hauing power both in heauen  
hell/erth and in purgatorie / & that this  
securite and power might sitte the seve-  
rer/he made fast and ferme decrees/no-  
man so hardy/payn of cursinge and bur-  
ninge/once to doute or dispute of his po-  
wer dignite/autorite or holynes. He sit-  
teth betwixt two troubles seas. For no-  
man

Rome is  
the scue  
topt hyll  
& vno-  
mose. 50.  
headed  
hydra  
flayn of  
hercu-  
les.

the twelfth Chapter.

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man maye come nyghe nor touche this hy-  
dra (his hygh holynes I shuld saye) with  
gods word on any syde but he shall go tho-  
row a troublouse sea & be bzt or drowned  
But the lord with the bsethe of his mou-  
th shall sleve him. Haue not some secula-  
re anticrystis at these ferefull tydings  
from p northeast made themselves strong  
holdes and castles betwixt seas vpon so-  
me hyghe holy hyll: But it is God that  
woundeth the head of his enemies & smy-  
teth of the hearie head toppe of them that  
walke in synnes. God shall alto crusshe  
the head of the dragon in the waters. psal. 68.  
psal. 74.

The frenche kinge lyeth betwixt the  
mediterrany sea and the south ocean/  
yea now he hath the popes two hornes  
and the emproure swerde to defende him.  
His hyghe hyll where vpon he resteth is/  
to be called the most crysten kinge. Besy-  
des these holy helpes and defences / the  
pope hath Gods power almighty vpon  
erth/he hath Peter & Paul in their moste  
hyghe indignacion and curses to thonder  
and lyghten vpon whom he lysteth.

France hath S. Dionyse with his long  
mooris pyke. The emproure hath the win-  
ges of the flying egle that flieth so hygh  
ouer all / & hercules two pilles. The other  
popishe princes be veres / winged swift  
sprinkled

The exposition of  
 sprinkled panthers and be called the most  
 mighty/noblest/redouted most Victorious  
 se/the Popes firste begoten sonnes &c.  
 The empours maiestye is called of the  
 clergy the most invicte sacred cesar con-  
 secrated to iustice &c. and puyssant prince  
 of Almayn as long as he defendeth their  
 papistrye. These all haue their most strōg  
 and mighty god Mayzim/ with infinite  
 dayly misses and the perpetuall prayers  
 of the papists with Sancta Maria and  
 all sayntis to praye for them. Shall there  
 any ferefull tydings from the north east  
 fray any of these cruell beastes: yea Vere-  
 ly/ if thei repent not in tyme in sak and as-  
 shes/ for shedding of so muche innocēt blo-  
 de for the gospel/ and will not in tyme  
 crosse persecuting/ and receyue the wor-  
 de humbly embracing it with thankis/ be-  
 leue it and defende it. But how long els  
 shall thei sitte in feare in these their own  
 holy hylls: The text sayth: Not longe.  
 But they shall come to their ende. And to  
 what ende (I pray you): The text sayth.  
 Et non erit eis adiutor. That is to saye:  
 Not withstandinge all these great seas/  
 defences/towers palaces/hyggh holy tyt-  
 les/ryches/men moncy/greate gunnes.  
 yea for all their policies and studye/ yet  
 in their most nede shall there not be one  
 to

to helpe them. No not their owne grate  
 god Mayzim/nor Marye nor not one of  
 all the sayntis in their chirches / nor in  
 heauen maye helpe any one of these an-  
 ticrystes.

The Jewes once at sicke lyke terrible  
 tydings from the north east/ pretended  
 and trusted to lyke defences/ for thei had  
 their situation betwixt p west sea/ & the  
 floude Euphrates. Their temple and ci-  
 te Jerusalem were buylded pleasantly  
 vpon that holy hyghe mount of Sion wel  
 fortified and turreted. And when the  
 prophete Jeremie tolde them these terri-  
 ble rumors from the north east/ that the  
 kinge of Babylons shulde come to destroye  
 all. Thei answered/ that it was impossi-  
 ble: for that they were the peple of God/  
 thei had his lawes decent rites and lau-  
 dable cerem. and miracles for them/ they  
 were circumcised and had the seales and  
 sacraments of his couenant/ & the Baby-  
 lonits were infidelis/ not p peple of god/  
 but haithen folke/ and therfore presoned  
 they the prophete Jerem. and conspired  
 his death and diuerse other thei slewe for  
 telling them sicke tydings. But yet came  
 thei to that same ende noman helpinge  
 them. And albeit now oure false cristians  
 and trewe anticrystis pretende the same  
 bittle

The expositiō of  
 Little buklers / sayinge we be crystened /  
 we be gods peple / redmed by cryste / we  
 serue god trewly daye & nyght / no where  
 is he so richely and so prouedly serued as  
 emonge vs / we haue his sacraments and  
 daily infinite mistes / wherfoze if any mā  
 tell vs of the turks incurfion to destroy al  
 cristendom / we ought to kyl him as a fal-  
 se precher and falser prophete. For God  
 shal neuer suffer his crystened peple to be  
 destroid of an heitthen turke. well.

The turke therfoze / when he shal ha-  
 ue this conqueste ouer all cristendom / he  
 shal also hear lyke ferefull tydings from  
 the north east. And he shal flye to sicke  
 shifts as now do our crysten turkes and  
 antichristes. For his great mighty palace  
 of Byzacle is sewerly builded alreedye be-  
 twixt the aeuge seas & Euxyn sea. And  
 he shal thinke himself the moste mighty  
 emprower of Rome and conquerer of the  
 hole worlde. But yet shal he come to his  
 ende / no man helping him. For after this  
 fowerth Romane Monarchie / there shal  
 be no moo. For here shal come forth the  
 watchinge and awaitlaying roving lyon  
 out of the north east wode / & shal cha-  
 lenge & conuince this mighty last enemye  
 the turke persuinge his churche and pre-  
 suming to geue the egle / and to holde the  
 Roma.

## the twelfth Chapter.

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Romane empire / here shal this highe fle-  
 inge egle be slayne vpon the mountains  
 of Israhel / whyle he is in persecuting the  
 churche of cryste shal he be slayne with  
 the breath and worde of this lyons mou-  
 the cominge downe to ingement / as it is  
 propheted. 4. Esdre in the. 12. Chap.

¶ But in this tyme / Michael & great **Text.**  
 prince standinge for thy peple shal aryse  
 vp / for there shal be sicke an hard heuy  
 and troubles tyme as neuer was sence  
 any man hath bene vnto this tyme. But  
 in this tyme thy peple which is fownde  
 wyten in the booke shal be deliuered and  
 saued.

This is a present consolacion for all  
 crystians yet suffering persecucion / Mi-  
 chael is as muche to saye as who is lyke  
 god : Verely euen Iesus Cryst which sit- **psal. 113.**  
 teth on hyghe and beholdeth thinges so  
 lowe and farre of. He is called a greate  
 prince because that & saythfull beleuers /  
 thozow him overcome euen the powers **1. Ioan 4**  
 and gatis of hell / for greater is he that is  
 in vs / then he that is in þe worlde. To stan-  
 deforth and to aryse vp / is a token of a re- **Act. 7.**  
 dy willing helper at all tyme. For the de-  
 struccion of the afflict / and waylinge of þe **psal. 12.**  
 poore now will I aryse vp (sayth the lord)  
 and I will restore them to helthe & geue  
 them

The expositiō of  
 them a breathing resting place. Thanks  
 be to god the father of oure sauour cryst  
 that yet he will standeforth and aryse vp  
 to deliuer vs from these so many and so  
 cruell tyrants and anticrystes / makinge  
 vs vnable to be ouercomen thow onely  
 fayth and by the confession of the almight  
 y gospel. By that so troubles so heuey  
 a greuouse a tyme as neuer was nor shal  
 be / he vnderstandeth this same oure tyme  
 present in which the lest part of the chir.  
 che is thus persecuted within and with.  
 out / at home of their owne familiare fay.  
 ned brether / and in euery strange londe /  
 of the most and hyghest part of þ worlde.  
 This is confirmed not onely by Crysts  
 wordis Matth. 24. but also by this place  
 of daniel. But yet are the elect wyrtē in  
 the boke of god / for whose sake the gospel  
 is / a shal be preched and the chosen shal  
 not be lost. Let vs goforth therfore vnto  
 oure solace reste and counforte euen vnto  
 the resurreccion. See howe ioyously the  
 aungell reioysseth and haasteth himselfe  
 vnto the last daye / so that before he wolde  
 speke of Michaels office he wolde in graf.  
 fe the place of oure resurreccion so full of  
 solace / that we mought be certified that  
 when Anticrist is reueled / then is there  
 nothinge els to be waited fore but the re.  
 surreccion of the dead. But yet shall the.

The twelfth Chapter.  
 se cruell persecuters (as in the tyme of Mo.  
 se) before the floude / eat and drinke ma.  
 rtyr buylde plant and be merye tyll vniua.  
 res þ vniuersall fyre shall ouer flye them.  
 And as Paul and Peter saye / when they  
 shall wene all to be seuer and ialf / then  
 shall this soden destruccion come ouer  
 them. So that the worlde shall euer be in  
 mytthe and solace and in a synfull securi.  
 te. For the persecucion and heuey dayes  
 shall begine at the house of god. But oh  
 anyt / oh tribulacion / oh horrible trem.  
 blinge / oh most greuouse euerlasting tor.  
 ments which then shall take awaye the  
 se wyked anticrystes and seed of the ser.  
 pente / especially when the lord Jesus  
 shall trede out þ wyne presse of his heuey  
 wrath and indignacyon and geue þ dreg.  
 ges of the cuppe of his wrath to be dron.  
 ken vp of all the synners of the erth.  
 Then then shall the chosen be deliuered.  
 But as the nature of mankinde the eldēt  
 it wepeth / the weaker it is / euen so flac.  
 keth þ courage vnto vertue. The worlde  
 wepeth olde a very syke / wherefore all syn  
 increaseth / as we se it / what ignany and  
 strenght is ther to any godly reformation  
 what loue and prouite is there to volup.  
 tuousnes and pleasures of the fleshe  
 what and how grate feminine softnes  
 g. ii. to

Psal. 70.

The expositiō of  
to synne/intemperance/inconstancie de-  
ceit and falshed foliſshnes pryde Vanti-  
ties / enuey estimacion and perswasions  
of their owne wysedom and policie is ther  
now ayenst god / and his worde: Out of  
these founteins are there now sprongen  
both in imperies and churches these grea-  
te and bloody tumults / wherfore the true  
churche is now minished and distressed  
she weyeth weak and feble. And therfo-  
re she prayeth sayng. Cast me not now a-  
waye lorde in myne olde age / when my  
strength fayleth me / yet lorde stand thou  
by me. In greate calamite and heuynes  
was the churche when Antiochus perse-  
cuted it / in greater affliction when the Ro-  
mans utterly destroyd the comon weall  
of the Jewes their londe / cite & temple.  
But in the greatest anyt of all afflictions  
& persecutions is it now in this last age  
of the worlde. Nethelss as god in those  
calamitouse heuey dayes sent his prophes-  
tes / prechers / apostles and cryst himselfe  
with his gospell to counfort hir / euen so  
hath he now done and shall do / vnto the  
ende / let vs therfor reepent / acknowlege  
oure synnes and be strong in fayth for the  
glorie of God and oure owne helth / cal-  
ling incessantly vpon God to conserue /  
defende and encrease his churche.

Jeru-

### the twelfth Chapter.

Jerusalem is called the holy hill / becau-  
se it had the worde of god / and thereoute  
proceeded the lawe and gospell. In the laste  
counsell at Ratisbone. 1541. the popes car-  
dinall called Contarenus wolde haue  
graunted all thinges to oure churches  
and religion that we required / vpon this  
condicion / that is to wete. If we wolde  
haue graunted the pope to be the chiefe ho-  
ly head of the vniuersall churche and to  
haue his wonte primacie with all his tyt-  
les as to be called the most holy Vicare  
of god vpon erthe / him onely to haue the  
power to interprete adde and diminish the  
scriptures / if we wold (sayth Melanch-  
ton) haue these thinges affirmed & grau-  
ted him / we had agreed. Also there dyd  
we read his booke imprynted at Ratisbone  
where in the pope playnly wryteth. That it  
is impossible the turke to be ouercomen /  
except before / the confessours and profes-  
sours of the gospell (whom he called Lu-  
therans) were destroyd. And therfore he  
with his spirituall impes ther being pre-  
sent / encensed the emprouer Charles the  
fyft to set vpon the Germans and to de-  
stroye as many as had forsaken the Pope  
and receyued the gospell. Now / how saye  
ye my lordes. Are not the Turk / the Pope  
and Antiochus all. 3. the sonnes and bre-  
g. iii. thern

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Jerusa-  
lem is the  
holy hill  
Isay. 2.

Cardi-  
nall Co-  
tarenus.

The exposition of  
therne germans / of Anticriste to the  
text.

**Text.** And many sleapinge in the erthe  
shal be awakened / some into lyfe eternal  
and some into euerlastinge shame and con-  
tempte.

**Joan. 5.** **Mat. 24.** Consolacions in thes persecuciōs god  
shal euer geue vs. For the true churche  
shal euer haue the lerned conforting the  
not here with the gospell. And although the mem-  
bers of the churche be dispersed wyde into  
setled in any one strange londis / yet shal thei all and eue-  
few pla- consent into one faith and true doctrine  
ce. of the gospell. The emperours / kinges & bis-  
shops persecute vs dayly frō londe to lon-  
de frō town to town / which is a tokē that  
the true churche is not a comonaltie bo-  
und to / & settled in one certain sewer pla-  
ce. But where so euer thei be thei call vpon  
one god in the faith of cryste flyinge ima-  
**Joan. 10** ges misses and all heithen rites / for my  
**C. 15.** shepe (saith crist) hear my voice. And if  
my word is abyde in you aske what ye will  
& it shal be geuen you. This is a grete cōso-  
**Mat. 28.** laciō for vs / how wyde so euer we be ska-  
tered / yet to haue god in the middis of vs  
to hear vs & to be present with vs in his  
helpe almightye. And therfore saith the  
text. In these dayes shal that mighty pri-  
nce Michael / which is cryste stand forth  
into

The markis of anticrist.

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into our defence / which word is crist oft  
repeteth sainge: I myself wil be with you  
vnto the worldis ende. Our laste & chet-  
feste assured consolacion is that our he-  
uie persecucion shal not now longe dure  
for god nowe haasteth himself to make  
an ende of this worlde when anticrist is  
wykednes is at the rypple and himself  
thinking to be in moste securite and len-  
ger to lyue. This daye of the resurreccion  
of our deliuerance into lyfe eternal / and  
the anticristes into perpetuall dampna-  
cion / is diffined & apoynted of god which  
daye all the chosen longe sore fore. And  
we knowe it not to be farre of by many  
euidēt signes and coniectures expres-  
sed in the scriptures. The euangelists cal-  
led their dayes the last howe of the which  
howe a thousand and .500. yeres be paste  
But returne we to the consolacion in the  
resurreccion expressed by a similitude of  
men sleapinge in the duste to be awakē.  
To dye / therfor is not els but a tīr labour  
and wearines of bodye to go to bed & sleap  
and so to ryse vpon erly more fresh and lusti-  
er / by which vprysinge he describeth our  
resurreccion. By sleap / is vnderstanden  
the reste of our bodies in our graues (for  
our soules sleap not but be receiued into  
the handis of our father in heuen blessed  
g. iiii. with

Rom. 8.

1. Joan. 2

1. Cor. 10

The re-  
surrecci-  
on is our  
cōsolaci-  
on.

Deathe  
is but a  
scape of  
bodye.

In we shall haue that moste ioyous lyfe perpetuall is the moste present consolact on in this owz persecucion in these laste dayes. And the greter is our counforte for that we knowe it and see it now at hand. And althoughe cryste saith/that daye & howe to be known onely to his father will linge & not to serche the article & howe of it curiously/but rather to repent amen de our lyues/to awake and be redy loking euer for it/wherin he shall shew himself vnto al men triumphinge with his churche ouer ouer enimies/pet do the shortnes of the tymes and ages of the worlde and the rypenes of iniquite these warres and the crueltye of anticristes persecucion declare it to be at hande. So that we may coniecture of the tyme and yere in generall.

Also the techers shall shyne lyke brightnes of the firmament. And thei will bringe many to the knowlege of the right wysemakinge shall shyne perpetuallly lyke the starres.

Here is declared the Vertue and power of the prechers before the iugement and of their rewards of bodys and soules after the resurreccion. These prechers be thei whiche bringeforthe the newe and olde storie that is/the same and gospel repen-

Text.

The exposition of

with cryst in the fructiō of his presence) and by the crysing by ayen in the morning is vnderstanden the resurreccion of our dead bodyes vnto lyfe eternalowz soules ioyned ayen to them. Wherfore when we go to bed and ryse in the morning let vs remember our death & resurreccid. Paul sheweth wherfore we muste nedis dye/& ayen wherfore we muste nedis ryse ayen. Therfore do we but sleape because cryste by his death slew the dethe of the beleuers and turned the same death/by his resurreccion into our lyfe/saying/ O death I wil be thy death. The text saith. And many sleapinge/for Paul saith. 1. Cor. 15. we shall not all scape/but all shall be chaiged in the twinklinge of an eye. For the daye and minute of the trompet blowing shall be so sondenly herde callinge them that then shall be left a lyue/that all then present shall neuer be laid in graue to sleape. And as Job setteth the resurreccion ayenste the sorowes and pains of death/so dothe daniel here for owz consolacion sette it ayenste our persecucion which did so animate the faithfull in tymes past that thei refused the deliuerance from death of bodye for that lyfe and resurreccion to come.

This article of our resurreccid. Wher in we

Rom. 5.

1. Cor. 15.

Jsay. 25.

Isa. 5.

Job. 19.

Heb. 11.

The exposition of

**Mat. 13.** penance and remission by faith onely/  
preaching to themselves and to other the  
justification by onely faith in Jesu cry-  
**Philip. 2** ste. Thei shall shine/not onely here as  
lyghtes in the middis of the euil anticy-  
sten nacion/but also for euer. Nether shal  
thei here alone shine as þ two great ligh-  
**1. Cor. 15.** tes of the firmament aboue them whom  
thei haue here taught/but also as þ grea-  
ter starres passe the brightnes of the les-  
ser. And what so ener these teachers here  
lese or suffer for their teaching/thei shal  
bothe here and there receyue an hundred  
**Mat. 19.** folde for it. Wherefore then shuld thei be  
afraid or troubled? The more thei here  
suffere for teaching the truthe the grea-  
ter loye abyde the them: let vs not therfor  
desiste/nor be afraid/let vs not neglect  
our office for crystis sake (good cryste bre-  
thren) but speke & wyte as longe as we  
maye.

**Text.** But thou (oh Daniel) shut vp the-  
se wordis and seall vp this boke vntill the  
laste tyme where many shall turne it ouer  
& be skattered abroad/that the vnderstan-  
ding and knowlege might be greatly in-  
creased and multiplied.

Whos da-  
niel shal  
profit.  
Nowe is it shewed/whom the redinge  
of daniel shal profit & whos it shal not pro-  
fite teachinge that at Isay. 8. saith that

is/

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is/Seal thou vp my lawe for my disciples  
To shut vp the wordis and seall vp the bo-  
ke is to hyde my wordis and secrets from  
the vngodly filthy swyne & dogges that  
thei vnderstand them not. To turne ouer  
the boke of daniel in our eyde and skate  
ringe a brode by persecucion and so to syn-  
de michen knowlege/is the chosyn persecu-  
ted to synde the somme and secretis of al  
the scripture in Daniel diligently often  
studied and labored. Hitherto pertene  
crystis wordis. To you is it geuen to know  
the mysterics/but not to them. To him  
that hath it shalbe geuen/to him that  
hath no pleasure to reade daniel/that  
knowlege he thinketh himself to haue/it  
shalbe taken from him. Noman can know  
perfectly these propheties vntill he see  
them fulfilled or in fulfillinge (as thei be  
euen now) god so reuelinge them to him.

¶ After this I daniel looked vp / & lo/  
there stode two other/one on this syde of  
þ floude & þ tother on þ other syde. And I  
sayd to the man cled with the lynne bestu-  
re standinge aboue the floude. When the  
shal there be an ende of these meruelou-  
se thinges? And I herde him that stode  
in lynen aboue the waters of the floude/  
which (his right and lyfte handis lyfted  
vp into heuen) swore by the euer lyvinge  
god

**Mat. 13.**  
**Luk. 8.**  
**Luk. 19.**  
**Luk. 8.**

**Text.**

**Apoc. 10.**

god/that all these thinges shall haue an ende/after that they haue fully dispersed and skatered by power of the faythfull people to endure vnto the determined tyme/whether it be long or shorte (oz els as hath another text translated by doctor Ioan Draconites) All these shall endure for a tyme/tymes and an half. And the dispersion of the holy people ended/all these thinges shall come to passe.

This is the tyme of the deliuerance of the persecuted churche and of the ende of the worlde. Daniel here seeth two angels of eche syde of the flowde one ayenst and contrary to the tother/which signified the two angels mencioned in the v. chap. making warre ayenst the Jewes letting the buyldinge of their temple encensing the kinges of Persye and Medis lest the worlde shuld haue encreaced with frute. The man cled with lynen was Gabriel. The askinge of Gabriel how long the persecucion shuld endure is the voyce of the wayling and wepinge churches desyring to knowe the ende of their greuous persecuciōs which be here called merueles and wonderfull: for that there can be nothinge thought more wonderfull to be merueled at/then thus to see sathan by his instruments the tyrants/heretikes

and

and anticrists without ende to persecute/so that if one enimie of ours be ouercomen/yet he euer stretcheth by another with whom we must euer fyght and neuer cease. It is a wondrefull warre of so many & so mighty princes of the worlde/ayenst so fewe and feble a lytle ferefull flock/that so many and so mighty shuld be afraid of whom which nether with materiall swerde nor shylde can fyght/but onely with oure lyppes/pennes and prayers. It passeth all manys reason that we shuld in conclusion haue the victory. The angel/which with both his handis lysted by into heauen swore by the lyuinge god/was cryst himself/clothed in whyght lynen/which betokened that he shulde in tyme to come be borne of the pure Virgin Marie and take vnto him the most pure and vndefiled nature of man to be borne as is the swete clere and byrall dewe dropes of the morninge descended from heauen standinge vpon the toppes of the grasse clerely to be sene ayenst the sonne rysing/as is his natuite in so fewe wordis declared in the psal. after the Hebrew text sayinge. Thy conception shall be in the most hygh bentye clevenes and holynes/as pure as is the dewe conceyued oute of the wome of the morninge. For as by vapores by the cele.

And yet stande ther the same angels ayenst oure churche.

The exposition of  
 celestiaſt powr/be drawenp oute of the  
 erthe/and in the morninge be condensed  
 as it were into cryſtaſt perls oz dewe dro-  
 pes/euen ſoby the ſupercelleſtiaſt bettew  
 did the ſone of god take vnto him hys be-  
 ry humane bodye of the pure Virgen that  
 he the ſonne of rightwiſnes ſhuld come  
 forth and be borne into the worlde. This  
 ſonne of man ſtandinge in whight lyten  
 aboue the waters oz flowd/is cryſte trea-  
 ding downe all tribulacions and all the  
 persecucions of his enemies/yea & euen  
 his enemies themſelues as ſinne & the  
 deuill and hell makinge of them his foete  
 ſtole/he is cled in whight for that by his  
 croſſe he ſhuld be made whight and tryed  
 lyke ſyluer:he telleth Daniel how longe  
 this perſecucion ſhall endure. He telleth  
 him the moſte certein token that ſhall im-  
 mediately go before the reſurreccion/euen  
 the diſperſion and ſcateringe abroad of p  
 holy peple:which we ſee it this daye ma-  
 ny for the wordes ſake to be diſperſed out  
 of the crowne countries and londis as ma-  
 ny poore men yet ſele it. But how long this  
 diſperſion ſhall endure cryſte telleth him  
 not playnly. The 37th tepte ſayth vnto  
 p determined tyme of god/whether it be  
 long oz ſhorte/for ſomiche ſignifieth the  
 Hebrew phraſe. Ad tempus tempora &  
 dimi-

Perſecu-  
 cion ma-  
 keth be  
 whight.

The cer-  
 tain toke  
 before p  
 ende.

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 dimidium. Fewe dayes apere many and  
 a ſhort tyme is longe to the afflicte per-  
 ſecuted. And in the endinge of the ſcate-  
 ring of the powr of the holy peple ſhal all  
 theſe thingis be finiſhed. How longe we  
 ſhal be thus diſperſed by perſecucion/one  
 ly god knowth. But of this be we certein  
 that this diſperſion by perſecucion is the  
 laſte and moſte certein ſigne that p daye  
 of iugement is at hande. For God decla-  
 red vnto daniel the order of the .4. monar-  
 chies / which be all paſte/and the cruell  
 kingdomes of Anticriſte which ſhuld ary-  
 ſe in the ſowerth monarchie/which ar  
 Mahumete and the pope be reueled. And  
 the ſeculare anticriſtes which ſhall ende  
 in the turke/begine faſte to growe and to  
 preuaile/which yet ſhall neuer be lyke in  
 powr to the Romane monarchie/when it  
 was in hir firſte flowers. And therfore  
 when the ſeculare Anticriſten kingdomes  
 now begun in the criſten emperours kings  
 and princes be deuolued into the turkis  
 imperie/they ſhal that daye begin to ſprin-  
 ge/wherin the dead yet a ſleape ſhal awa-  
 ke. The ſayinge of Elze before in the .9.  
 leſe of this booke is known of all men/it  
 ought to be writen in euery manis wallis  
 and wyndows.

Cryſt telleth be/the dayes to be ſhorte-  
 ned/

This rekeninge  
agretth w  
the. 1290  
dayes sta-  
ken for  
weke in  
the next  
seefe folo-  
wing.

from þ  
destruc-  
cion of þ  
temple  
to this  
day 1474

The exposition of  
ned/as was the course of the yeres vnto  
Nohes floude shortened that the synnes  
of the peple might haue bene the soner  
symten of. And if ye will astir the playn  
wordis take the tyme tymes and an half  
as it stondeth. Then thinke I/ that the  
tyme is taken for þ tyme betwixt or from  
this reuelacion vnto daniel (which was  
a non astir þ ende of the captiuitie of Ba-  
bylon) & the ende of þ destruction of the  
Iewes by Titus/which contayneth. 600  
yeres and a lytle more. And the tymes/I  
take for the long tyme doubled euen for  
the twelue hondred yeres sence/wherin  
hath continued the persecucion of the  
chirche of the gentiles sence that destruc-  
cion of Ierusalem/euen for the tyme of þ  
persecucion by þ Romane emprouers and  
astirwarde by the Mahumete and þ tur-  
ke and the pope and his seculare impes.  
The half tyme/I take it for. 300. yeres/  
which be the half of. 600. Now from the  
destruccion of Ierusalem vnto this daye  
ther are. 1474. yeres/so that by this reke-  
ninge the half tyme shalbe ended with  
in these. 30. yeres to come. But this reke-  
ning will I not certaynly affirme. But ra-  
ther take the half tyme/for sicke a shorte  
soden tyme as no vngodly man can iuge  
it/but thinke it rather to be as long a yen/  
and

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and so proude for it whylis god sodenly  
kut him of/in the middis of his course/as  
it is wyten. The bloody vngodly decept-  
full shall not come to half the tyme they  
looked fore. This coniecture I permit-  
te vnto the iugements of the crysten rea-  
ders despyring euery man not to be to cu-  
riouse in this accompt/but to repent & be-  
leue the gospel/to be redye and awayte  
for the lordis coming.

¶ I herde it / but I vnderstode it not/ **Text.**  
wherfore I sayd: Lorde/what/or when is  
the laste ende of these thinges: And he  
sayd: Go thy ways daniel/for these wor-  
dis are shut vp and sealed vp vnto þ last  
tyme. Very many in the mean tyme shal-  
be purged/and made whight and blowne  
to gyt her tryed as metall in the fyre: but  
þ vngodly shall do wykedly/nether shall  
all the vngodly vnderstande nor regarde  
these thingis / but the wyse lerned shall  
regarde and teache them forth.

Here it is shewed to daniel. That thes-  
se wordes cōcerning the tyme and tymes  
and an half/or ende of this persecucion/  
shalbe sealed vp and not known vntyll þ  
last tyme & last dayes of the worlde when  
iniquite shall preuaile and raigne most  
rankest and rypest/and the vngodly shall  
not regarde this prophecie / but rather

laugh

The exposition of  
 laugh the teachers and declarers thereof  
 to shew as they dyd in the tyme of Moſe  
 The Ungodly ſhall abuſe theſe wordes  
 into the increaſe of their owne dampnable  
 deſtruction and perſecution of the godly/  
 which by perſecution and ſcattering abro-  
 de/in greate heynous and perils/ and at  
 laſt by greivous tormentings & deaths/  
 they ſhalbe tryed as is metall melted w  
 blowings in the fyre. But the choſen god-  
 ly teachers ſhall Underſtande theſe wor-  
 des in the later dayes/teache & geue war-  
 ning to p other & therfore ſhall they haue  
 the knowledge of p tyme and of the yerres.  
 And as dyd Moſe an hondred yerres befo-  
 re preche repentance makinge the arke to  
 ſaue the good/ſo ſhall theſe good teachers  
 an hondred yerres beſore preachinge repen-  
 tance buyld bp the arke of the goſpell of  
 ſaluacion by fayth in cryſt reſtored at laſt  
 (as euen now theſe certayn yerres paſt) to  
 ſaue and preſerue the choſen from damp-  
 nation.

Text.  
 Further  
 laſt of al  
 began to  
 buyld  
 this arke

Furthermore as touching the ty-  
 me, wherein the perpetuall dayly ſacrifice  
 ſhalbe taken awaye and from the tyme of  
 the ſetting bp of the abominable deſtruc-  
 tion/ there ſhalbe a thouſande/two hon-  
 dred/a. pc. dayes/Wh blessed man/that  
 ſhall tarye and ſee the thouſande thre hū-  
 dred

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Died and fyue and thirtie dayes.

26.yeres

ago.

Now cometh the aungel nyer to the en-  
 de to moze ſpecially termes vnto a deter-  
 mined tyme expreſſed by dayes. 1290.  
 which make half an heb. 3 yerres & an half.  
 In the 8. chap. it was tolde that aſtir the  
 takinge awaye of the continuall ſacrifice  
 & ſettinge bp of the abominable idole the  
 ſigne of deſtruction/there ſhulde be two  
 thouſand and. 300. dayes which make. 6.  
 yerres. 3. monthes and. 20. dayes/which is  
 almoſt an hebdomade of yerres/in p which  
 half hebdom. which is here in this fiſt  
 nowmber of. 1290. dayes/the Jewes were  
 greivouſly ſcattered perſecuted and ſlayne  
 of Antioch vntyll the greater nowmber  
 was fulfilled/that is. 1335. dayes begin-  
 ning the tother half hebdom. wherein the  
 Machabeis gotte p victorie of Antiochus  
 and reſtored the dayly ſacrifices and tem-  
 ple all agen. And therfore he here ſayth:  
 Wh blessed is he that ſhall perſeuer & ſee  
 the. 1335. dayes that is/ſhall eſcape that  
 miſerable heuey fiſt half hebdom. and enter  
 into the later half/that is/into the later  
 ende of the hebdom. But if any man be-  
 leueth (ſayth doctor Draconites) that the  
 aungell here alludeth vnto the ſeuenteth  
 hebdom. in the. 9. chap. where ended the  
 comonaltie of the Jewes by the Romas/

h. ii. he

The exposition of  
 he must confesse by these. 1290. dayes to be  
 vnderstanden the half hebdom. that is/  
 the. 3. yerres and. 3. monethes / in the which  
 tyme / by the emproure Caligula the idoll  
 was set vp in þe temple / & the dayly wont  
 sacrifice was taken awaye by the apostles  
 Act. 15. & the Jewes comonaltie utterly  
 destroyed. For afterwarde þe sowne of the go  
 spell went ouer all þe world. Blessed ther  
 fore were they which came to that daye.  
 But let vs come to these present dayes/  
 wherein we see and feele muche & greuou  
 se persecutions / and behold how greuou  
 se and bitter it is for. 3. or. 4. yeres conti  
 nuall / & then after / how god remitteth it  
 for as long a ceason agayne to geue vs a pla  
 ce for a lytle ceason to rest vs / euen as it  
 were the halcyon dayes to suffer his chur  
 che to breathe a whyle: that she maye be  
 the stronger ayenst the next storme & ba  
 talle folowinge.

But turne these. 1290. dayes into we  
 kes / which make. 24. yerres and. 24. weekes  
 & then is it luste that after caligula had  
 done that blasphemie / the Jewes among af  
 ter. 24. yerres were destroyed by titus & im  
 mediately beganne they to destroye them  
 selues by mutuall ciuile sedicions. The  
 continuall dayly sacrifice and the abomi  
 nation of the desolacion standinge vp so  
 long

## the twelfth Chapter.

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longe in our churches / at their misses /  
 Mayzim / popish rites tradicions of me  
 superstitious ceremo and images. When  
 the gospell now of late beganne to be resto  
 red by the learned menies writings and pre  
 chinges and so to take awaye these sayd  
 abominacions / then their folowed this  
 great skateringe and persecucion of the  
 faithfull which yet endureth. In which  
 world god these. 1290. dayes were turned  
 but into so many weekes which make. 24.  
 yerres and. 24. weekes / that blessed mough  
 the be which shall see the. 1335. daies  
 make. 25. yerres & 35 weekes which agreeth  
 with the said reckening of the tyme tymes  
 and the halfe tyme. And if ye turne the  
 dayes into monethes / so it agreeth with þe  
 100. yerres wherein the arke of Nohe was in  
 making before the floude. So that ether  
 with in these. 30. yerres or. 100. yerres to co  
 me there shalbe meruclose mutacions  
 in this worlde or as I coniecture an ende  
 therof. There is one man that taketh the  
 tyme for an hebdomade of yerres that is for  
 7. yerres & the tymes for two hebdo. that is  
 14. yerres / & the halfe tyme for half an heb.  
 that is 3. yerres & an half: to make. 24. ye  
 res & an half / & he beginneth at the yere of  
 the lord. 1544. to recken.

But I iuge that it is not geue to any at  
 h.iii. this

## The expofition of

this tyme to know this myfterye concerninge the very daye and howe hyden in the nolymer/till it be fulfilled. And therefore I do but coniecture and dare not affirm it for certain. Albeit I knowe that God wolde haue hys chosen to be moniffhed before of the tyme and yerres by this prediction. And therefore let vs pray vnto god to gouerne & prserue his church & shortly to hute of this sinful course of humane nature. Beware of images & of Mayzim/which is not yet euery where throne downe/but onely in certain places of the ouer germany/where the gospel is purely preched & receyued of men taught of god. For after his fall there shal begin greter trouble among the godly by the anticristes/ether for the restoringe of it/or els for the bringinge in (I feare me) of Mahumets lawe and the turkis religion. But these troublous laste dayes shal not longe dure. For god wil be as mercifull to vs/as he was to the iewes in Antiochus tyme/not sufferinge that greuous sepercucion to continue lenger then it not by p said. 1290. dayes/he saith dayes because the litle tyme apereth so longe to the ris but I afflicted. Th<sup>y</sup> be we warned to perseuer many dayes strongly in pacience abydinge the glorious coming of cryste to iugement/to slaye this

Beware of images & of mayzim.

He knit it not by p said. 1290. dayes/he saith dayes because the litle tyme apereth so longe to the ris but I afflicted. Th<sup>y</sup> be we warned to perseuer many dayes.

## the twelfth Chapter.

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this anticristen horned whoze of babylon with the almighty breath of his mouth that we might haue our perpetuall ioye & reste with cryste.

But daniel go thence vntill the ende be comen & be at reste. For thou shalt stand by with thy parte in the ende of the tymes.

Text.

Here at last is daniel commanded of p aungell Cryst to departe and to take his reste/his bodye to lye downe and sleape in the duste/& his soule to reste in ioye in Abrahams bosome/which is in heuen with god the father with his sone & holy gost/& with all p holy aungels & spirites of the iust/vntill that glorious daye of p resurrection/all crystis enimies thrust downe vnder his fete. And then he telleth him/that he shall resume his glorious immortal incorruptible & spirituall bodye standing by payen/as it were from sleape/with his parte and blessed company of the chosen. Thus shall we all bothe gladdly fresh and ioyfull aryse rogit her in the laste daye/which is now our moste present consolation.

Jesus cryst our resurrection graunt it vs/that we mought so vnderstande teache/and loue daniel & the prophetes that we myght with them crye agene/& in that euer

The exposition of  
euerlastinge scole perfectly lerne to knowe  
we & to honor God/Unto whom onely be  
glorie immortal. So be it.

Nowe geue thanks to our celestial fa-  
ther thowhe Iesus cryste our redemer/  
that he hath at last so clerely by his pro-  
phete daniel reueled to vs these so secre-  
te misteries: so that we be assured/cry-  
ste our redemer to haue had ben comen &  
incarnated these .1545. yeres ago/ & that  
he shall come agene shortly to deliuer  
vs mightely out of anticristis tyranye/ &  
destroye him w<sup>th</sup> his almighty worde. We  
beseeche the oh father for cristes sake/ge-  
ue vs the very feare & faith in the/make  
vs call vpon the for our onely mediator cri-  
stes sake to be herde: that among these so  
many & mighty fraudes of Anticrist: we  
shrink not/we fall not fro the/ but that in  
thy holy feare & paciēt abydig/we might  
perseuer to our endis reste with daniel: &  
in the cominge of cryste Iesu/we mought  
with him, in the felowship of thy chosen  
mete our saulour cryste in our glorified  
bodies rysen ayene into that perpetuall  
felicitie/prepared for vs in cryste from the  
beginninge. Amen.

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B. J.

